AN

ANSWER

To a late

SCANDALOUS

PAMPHLET,

ENTITULED,

A Friendly Debate between SATAN *and* SHERLOCK,

Written by *THOMAS DANSON.*

BY

WILLIAM SHERLOCK,

Rector of S. *George Buttolph-Lane, London.*

LONDON:

Printed by *A.C.* for *Walter Kettilby*, at the Bishops Head in S. *Paul's* Church-Yard. 1677.

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AN ANSWER TO THE PREFACE.

OUR Author was conſcious to himſelf, that the very Title and Deſign of this Pamphlet would be ſo offenſive to all ſober Chriſtians, that he durſt not venture it abroad in the world without making ſome Apology for it, and had he deferred his Apology a little longer, he might have been informed of ſome more material things to have exerciſed his faculty of making excuſes. But *he conceives himſelf obliged to make an Apology for three things, which, he conceives, an intelligent Reader may fault in them*, according to his new mode of ſpeaking.

"Firſt, that they came out ſo late, when many Per-
"ſons of ability have foiled the Adverſary, and when
"he hath mollified the harſhneſs of many expreſſions
"here repeated, in a ſecond Diſcourſe. To the for-
"mer he anſwers, that none had dealt with Mr. *Sherlock*
"upon the *Medium* here ſuggeſted, and that the world
"had had theſe Sheets ſooner, if this *Medium* they con-
"tain, had come ſooner into his thoughts. This is a very ſatisfactory Anſwer, and I know nothing to be ſaid to it, for it is unreaſonable any man ſhould write

before he thinks, though I doubt after all, it will appear, that our Author has done ſo. But what an unmerciful man is this, to ſet ſo furiouſly upon a *foiled Adverſary*, only for the ſake of a new *Medium*, which is like running a man through with a Rapier, who was killed before with a Bullet, becauſe forſooth he had not been yet killed with a Sword, and he muſt needs try the ſtrength of his Arm and the metal of his Sword. But this is a plain Argument, that though our Author is reſolved to huff, and like the *Dutch*, appoint public Thankſgivings and Bonfires, when they are beat, to keep up their reputation (which well enough becomes ſuch *Dutch* Divines) yet he did not think in his heart, that the Adverſary was foiled, nor is he ever likely to be foiled by twenty ſuch new *Medium*'s as this.

But I would fain hear what he has to ſay to the latter, why *He ſhould repeat thoſe Expreſſions, the harſhneſs of which had been mollified in a ſecond Diſcourſe*; without ſo much as giving notice to the Devil of any ſuch thing, which I am apt to think, he would have been ſo ingenuous as to have acknowledged, had he been duly informed: If he have not put a cheat upon the Devil in this, I am ſure he has upon his credulous Readers.

But to this he anſwers, *That he finds not in* M. Sherlock's *ſecond Diſcourſe any retraction of his unſound Tenets.* But he finds a Defence of the ſoundneſs of them, and ſuch as has ſilenc'd his Adverſaries, and it had been done more like a Man and a Scholar, to have aſſaulted the ſecond Diſcourſe, than to have gloried in the repetition of the old baffled Calumnies; unleſs he thought it would give more reputation and credit to them, that they are repeated and owned by the Devil. But he proceeds: *Though he ſeems upon ſecond thoughts, not ſo*

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well pleaſed with his own Phraſeology, as giving cauſe to every man, whoſe addition is Chriſtian, to ſuſpect, that under a pretence of rectifying miſtakes, he deſigned to expoſe all Religion (which not without cauſe he intimates his fear of, Pref.p.3. *of his firſt diſcourſe:)* Who, that reads theſe words, would not imagine, that in the Preface to my Firſt Book, I had intimated my fears, leſt my Phraſeology, as he calls it, ſhould expoſe all Religion, and that this was the reaſon, why I altered it in my ſecond: whereas that paſſage he refers to in the Preface, concerns quite another matter, as appears from viewing the whole ſentence: "I have "taken care, not only to unteach men, what was amiſs, "but to explain and confirm the true notions of "Religion, leſt any man ſhould ſuſpect, that under a "pretence of rectifying miſtakes, I deſigned to expoſe "all Religion: and the reaſon I aſſigned in the ſecond, for changing ſome Phraſes is quite different: "for there "is an *Euphemia* due from us when we ſpeak of Sacred "things, and it is not fit always to repreſent ſuch Do-"ctrines in their true and proper Colours: whether this be a good reaſon I cannot tell, but it was the beſt I had, and I never thought to have been called to an account for ſuch a piece of ingenuity, as our Author will never be guilty of: I ſufficiently ſignifie, that I ſtill believe thoſe expreſſions to be a proper and natural repreſentation of their Doctrines, but their Doctrines are ſo horrid, that it is not fit to repreſent them in their proper language, as it is not fit to deſcribe obſcene and filthy things in proper terms. Here we have the firſt taſt of our Authors Ingenuity and Honeſty, which ſhows him to be a man well qualified to write a Dialogue for the Devil. *Defence*, p. 529.

The Second thing *he fears may be blamed is, that Mr.* Sh. *principles are repreſented under the form of a*

Dialogue, and with ſo odious a choice of a Dialogiſt. As for the form of a Dialogue I like it very well, when it is honeſtly managed, and whether this be ſo or no, ſhall be preſently examined. Though I wonder he was not afraid to mention thoſe Dialogues, which have given ſuch a baffle to their Cauſe, that Satan himſelf cannot help them.

But he has ſtarted one Objection, which he had better ſpared becauſe he cannot Anſwer it, *viz. That Mr.* Sh. *is brought in* ex profeſſo *deſigning to give the Devil hopes of Salvation, which yet he no where does throughout his whole Book:* which he attempts to juſtifie from my own practice and apology: the ſum of which is this, that I charge ſome mens Doctrines with ſuch conſequences, which they do not own, and plainly acknowledg, that they do not own them in ſuch expreſs words; but if they will be conſiſtent with themſelves, upon their Principles they muſt own them; which is a plain way of Reaſoning, which all men allow of, to convince men of the unſoundneſs of their Doctrines, by the evil conſequences, which attend them: but is there no difference between this and bringing in a man induſtriouſly owning and proving thoſe conſequences, which he does not own; as to give a plain inſtance or two of it:

Suppoſe the *Friendly Debate*, which he mentions, had brought in a Non-Conformiſt induſtriouſly diſputing againſt all Order and Government in the Church, becauſe this is the natural conſequence of their looſe Principles: or ſhould have brought in a *Calviniſt* owning and proving, that God is the Author of ſin, and that he damns his creatures, only to ſhow his Almighty power, and to ſport himſelf in their miſeries, or that there is no need of living a holy life, but that God can love us as dearly with all our ſins, as when

when we are holy; would not *T. Danſon* have thought this hard uſage to be made to own that, and plead for it, which he pretends to diſown.

What is the meaning of a Dialogue, but to repreſent two Perſons talking together? And therefore if we will deal honeſtly, we muſt make neither of them ſay that, which we know, they would not ſay, if they were preſent: we may charge any man with the ill conſequences of his Doctrine, but we muſt not make him own them, unleſs he pleaſes; at this rate of writing Dialogues, I could quickly make *T. Danſon* appear the greateſt Fop in nature.

As *for the choice of a Dialogiſt*, which he confeſſes to *be odious enough*, he pretends *he could not avoid it in regard of the Medium he inſiſts upon: for who can be imagined a fitter perſon to debate the point with him, whether there be any hope of the Devils Salvation, than the Perſon concerned, Satan himſelf.* He has concealed the true Reaſon, which is, becauſe it was *Odious*, and did gratifie a Fanatic rage and malice; for what neceſſity was there of a Dialogue? Why could not *T. D.* have fairly debated the caſe upon my Principles, and left me to anſwer for my ſelf? He who will obſerve the rules of Dialogues, ought not to bring in two perſons talking together, who can never be ſuppoſed to do ſo; and there never was yet any Dialogue framed between a man and the Devil, but upon a deſigned abuſe; and let Mr. *Danſon* conſider, whether this be a fit repreſentation to make of a Chriſtian and a Miniſter: for my part I heartily forgive the injury, pitty his folly, and deſpiſe his malice, and would ſeriouſly adviſe him to have a care, leſt while he intends merrily, and, as he thinks, wittily, to diſpute the Devil into Heaven, he do not diſpute himſelf into a worſe place: I had rather ten thouſand times be repreſented, as

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diſputing with the Devil, than ſo much to partake of his nature and qualities.

Let any man judg, whether this be not a readier way to expoſe all Religion to contempt than ſome harſh and ill ſounding Phraſes: their Fantaſtic Divinity has already made a great many half-witted men Atheiſts, who had wit enough to ſee the folly of their Religion, but not to diſcover the true notions of things, and what a confirmation will it be to ſuch men to hear the Fundamental Principles of Religion, the love of God to his creatures, and the neceſſity of Holineſs to recommend us to God, Burleſqued by a Fanatic Devil?

But indeed his Friends the Non-Conformiſts have moſt reaſon to be angry with him for this, for it ſeems their cauſe is at a very low Ebb, when they are forced to call the Devil in to their aſſiſtance.

Flectere ſi nequeo ſuperos, Acheronta movebo.

Like *Saul*, who went to the Witch at *Endor*, when God would not hear him? And I have ſo good an opinion of them, (as much as I am thought their enemy, for no other reaſon, than the *Galathians* thought S. *Paul* ſo, becauſe I have told them the truth, and charitably deſigned to reſcue them from thoſe miſtakes, which are great hinderances of Piety, and dangerous ſnares and temptations to weak doubting Chriſtians) yet I ſay, I believe ſo well of them, that they are not willing to have the Devil of their party, nor repreſented as their Patron and Advocate. And yet throughout this Friendly Debate, the Devil is brought in as pleading their cauſe, and going to Conventicles, and mightily admiring Dr. *Owen*, and ſome other of his Brethren: and this *T. Danſon* was ſo conſcious of, that when in his Preface in vindication of this Dialogue, he produces the inſtance of the *Friendly Debate*, he durſt not add [between a Conformiſt,

formiſt, and a Non-Conformiſt,] becauſe that makes it too plain, which ſide the Devil took, that the Friendly Debate between *Satan* and *Sherl.* was equivalent to a Friendly Debate between a Non-Conformiſt and a Conformiſt.

Though I muſt needs ſay this for *T. Danſon*, that he has choſe the moſt proper Dialogiſt, that poſſibly he could for ſuch a deſign: For the whole Dialogue conſiſts of nothing elſe, but lies and calumnies, and who ſo proper a Perſon to bear that part, as the Devil, who is the Father of lies, and the Accuſer of the Brethren? and indeed I am more beholden to this Author, than to any of my adverſaries, that he will let the world know who is my grand Adverſary; I have been aſſaulted all along with no other weapons, but lies and ſlanders, and malitious inſinuations, but then it was done with a demure pretence of Religion, and Zeal for God, but M. *Danſon* has dealt honeſtly, and drawn aſide the Curtain, and ſhowed the world, that Satan ſtood behind to prompt them; but to return to our Author, he proceeds thus.

"The laſt thing, that ſome Readers may fault, is, "that the Dialogue detracts from the Devils abilities "of managing a Controverſie, for he is commonly "introduced, as acquieſcing in Mr. *Sherl.* Grounds, "which are liable enough to exception. It is well for him, if this be the laſt thing, his Readers will find fault with, which if it be, will as much detract from their underſtandings, as the other does from the Devils skill in Controverſie. To this he anſwers, *That there is a fitneſs, and neceſſity for it.* The fitneſs in ſhort is this, that the Devil is contented to appear a fool, ſo he may do miſchief; and indeed this is the only reaſon I can think of, that ſhould make him contented to bear his part in ſo ſilly a Dialogue

as this; And I fear, it will be found at laſt, that as great a fool as the Devil ſeems to be, he has outwitted our Author in this undertaking.

The neceſſity is in regard of the deficiency of M. Sh. *Book, (to which the Dialogue is confined) which affords not anſwers to multitude of exceptions (which might have been put into Satans mouth) againſt the Principles therein contained.* Truly I cannot help that, for I never thought of diſputing with the Devil, and therefore might not be ſo well provided for him: But he, who help'd the Devil to ſo much, without any juſt occaſion from any thing in that Book, might have help'd him to more, if there had not been ſome other defect; and I doubt not, but the Devil would have argued more craftily, had he been left to his own natural wit, or had a better diſputant to put words into his mouth; The lying malicious part could not have been done better by the Devil himſelf, and if that had not made him ſome ſatisfaction for the other defects, I know not how M. *Danſon* could ever have repaired the injury he has done him.

I ſhould much have wondered, if after the laſt fault, there had not been ſome other found out; and now he ſuſpects, *That ſome may find a fourth fault, that the Author brings in Satan as playing upon* M. Sherlock. *But hath not* M. Sh. *taken the ſame liberty with his Antagoniſts:* I am ſorry our Author ſhould give himſelf the trouble to excuſe his wit, for he has as little reaſon for it, as any man I know: But I ſee the Devil is their very good Friend, and muſt revenge their quarrel on me, and play upon me, becauſe as our Author ſays, I have plaid upon them; well if it muſt be ſo, I cannot help it, only I would adviſe them not to look behind, leſt they ſhould ſee the Devil laughing more heartily at them behind their backs.

And

And I perceive the Devil has very much be-fooled, if he does not laugh at our Author, that he ſhould ſee no difference between repreſenting a Miniſter of Chriſt Jeſus diſputing with the Devil, and the Devil playing and drolling on him; and making a little innocent mirth with ſome abſurd and fooliſh propoſitions, ſuch a man is a very fit Tool for the Devils uſe, who has loſt all manner of ſenſe, of what is fit and comly.

And now the Author gives us leave *to go into the houſe it ſelf*, and though I perceive it is a haunted houſe, yet I think there is no danger in it, for it is ſuch a ſilly Devil, as will be eaſily conjured out.

AN ANSWER To a SCANDALOUS PAMPHLET, ENTITULED,

A Friendly Debate between SATAN *and* SHERLOCK.

THE Queſtion under debate is, whether thoſe Principles owned by me in *A Diſcourſe of the Knowledge of JESUS CHRIST, afford the Devil the ſame grounds for his hope of Salvation, that they do mankind?* Thus our Author tells us in his Title-Page, which he ſays, *ſubverts the Goſpel, and transforms Chriſtianity into Mahumetaniſm.* This *Mahumetiſm* is placed here only as an invidious term, for that gives no more hope of Salvation to the Devil, than *T. Danſon* does, unleſs he will ſay, that an abſolute Fate and irreſpective Decrees, which is the doctrin of *Mahumetaniſm* gives the Devil as much hope of Salvation, as Mankind: And

if he did ſay ſo, ſome think he would come much nearer the truth; for if theſe abſolute Decrees give no hope to the Devil, no more do they to Mankind: For he will not ſay, that the Elect are all Mankind, and it is plain, that the Reprobate, who are far the greateſt part of Mankind, can have no more reaſonable hope of Salvation, than the Devils have, and the Elect themſelves can have no hope of Salvation by virtue of theſe Principles; but muſt either have a particular revelation for it, or live in perpetual doubt, or abuſe themſelves by a warm and Enthuſiaſtic fanſie: And if there were any neceſſity of chuſing one, methinks every man out of love to himſelf and to human Nature, ſhould rather eſpouſe thoſe Principles, which afford all mankind reaſonable hopes of Salvation, though the Devil himſelf ſhould conceive ſome reaſon to hope well too; than ſuch Principles as will give no man, not the Elect themſelves any ſure foundation for hope.

But let us conſider, what thoſe Principles are, which as our Author ſays, give the Devil as great hope of Salvation as Mankind.

And the Firſt is, Gods love to all his Creatures; as he cites my words, *The light of nature, and works of Creation and Providence aſſure us, that God is ſo good, that he deſigns and deſires the happineſs of all his Creatures according to the capacity of their natures.* [Knowledge of Chriſt, p. 42. Ed. 1.] *and therefore either the Devil is none of Gods Creatures, or his nature is uncapable of happineſs, or God deſigns and deſires his happineſs, as well as of other of his Creatures.* I ſee our Author begins, as he intends to hold on, for it is his conſtant Practice to take part of a Sentence, which he thinks will ſerve his turn, and leave out what will not; for my words are theſe: *The light of nature and the works of Creation and Providence, and thoſe manifold Revelations God hath*

Friend. Deb. p. 1.

hath made of himself to the world, especially that last and most perfect Revelation by Jesus Christ our Lord, assure us, &c. So that I joyn the Light of Nature with the Revelation of the Gospel, which is the most certain discovery of the will of God, and therefore can be understood of no other creatures, than those to whom the Gospel gives hopes of Salvation. But the force of his Argument consists in the word *Creature*; but does not the Scripture use that word peculiarly for all mankind? When our Saviour commands his Apostles *to Preach the Gospel to every Creature*, Mark xvi. 15. does that signifie, that they must Preach the Gospel to Devils, as well as Men? When the Psalmist tells us, that *the Lord is good to all, and his tender mercies are over all his works*, Psal. cxlv. 9. which is as large an expression as *all Creatures*, must the Devil, who is one of Gods works be included or not? if not, then it seems God may be good all his works, and *all his Creatures* according to the Scripture Phrase, without being good to the Devil.

But why did not our Author from hence conclude the Salvation of Birds and Beasts and Fishes, and in a Fanatic phrensie, like another S. *Francis*, and S. *Antony*, go and Preach to Lambs and Sheep and Fish? For they are *Creatures* too, and if we will believe the experience of these Saints, very capable of Devotion; and indeed it would have been a much more innocent imploiment, and more suited to his abilities, than writing Dialogues for the Devil.

But let me seriously ask our Author, whether God be good to all his Creatures or not? If he be (as I hope, he will not dare to say otherwise, whatever he thinks,) then according to his Principles, the Devil has the same hope of Salvation, that mankind has; or if he have not, then he must find out some way

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to reconcile Gods love to all his Creatures, with the irrevocable Damnation of the Devil, and that will ſerve my turn as well as his.

But to bring this to an iſſue, I will only ask him one queſtion more, whether from Gods goodneſs to all his Creatures, he thinks, it may be proved, that all men ſhall to all eternity be in the ſame capacity for Salvation, that they are in while they live in this world? If not, then it ſeems, God may be very good to all his Creatures, and yet allot ſuch a time for the exerciſe of his patience and long ſuffering, beyond which the obſtinate and incorrigible ſhall be utterly uncapable of Mercy and Salvation: and this God expreſly tells us, that *his Spirit ſhall not always ſtrive with man*, *Gen.* vi. 3. and our Saviour wept over *Jeruſalem*, becauſe ſhe had out-ſtood the day of Grace and Salvation, *Luke* xix. 41, 42. *And when he was come near, he beheld the City, and wept over it, ſaying, if thou hadſt known, even thou at leaſt in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes.* The like we may ſee in *Matth.* xxiii. 37, 38, 39. And the Apoſtle to the *Hebrews* diſſuades from the delays of their Repentance, by the example of Gods ſeverity upon the *Iſraelites*. Heb. iii. 7, 8, 9, &c. *To day if you will hear his voice, harden not your hearts, as in the provocation, as in the day of temptation in the wilderneſs, when your Fathers tempted me, proved me, and ſaw my works forty years, wherefore I was grieved with that generation, and ſaid, they do always err in their hearts, and have not known my ways, ſo I ſware in my wrath, they ſhall not enter into my reſt: take heed Brethren, leſt there be in any of you an evil heart of unbelief in departing from the living God; But exhort one another daily, while it is called to day, leſt any of you be hardned through the deceitfulneſs of ſin.* And in

Heb.

Heb. xii. 15, 16, 17. he preſſes the ſame exhortation from the example of *Eſau, who for one morſel of bread ſold his birth-right, for ye know, how that afterward, when he would have inherited the bleſſing, he was rejected: for he found no place for Repentance, though he ſought it earneſtly with tears.* And our Saviour gives us the ſame account in the Parable of the fooliſh Virgins, who were not prepared to entertain the Bridegroom, when he came, *Matth.* xxv. 1, 2, *&c.* which he concludes with this inference, *Watch therefore, for you know neither the day nor the hour, wherein the ſon of man cometh* v. 13.

From all which it evidently appears, that though God be very good to all his Creatures, yet he has limited a time to the exerciſe of his Grace and Mercy, beyond which he will not extend his goodneſs to thoſe, who neglect their day, and proper ſeaſon of Grace: The longeſt period, that any Chriſtians own, is the day of our life, though ſome of the moſt Zealous Patrons of the Divine Goodneſs, think it no reproach to the goodneſs of God to make it ſhorter, and to aſſert, that ſome men may out-ſin the day of Grace even in this life, and ſome of thoſe places, I have now mentioned, ſeem very ſtrongly to inſinuate ſome ſuch thing; which is a very powerful Argument againſt the delays of our Repentance, and ſhould make us very cautious of contracting ſuch habits of vice, as may make the Grace of God ineffectual to us.

So that though God be very good to all his Creatures, that is not ſufficient to prove the Devil to be in as good a capacity of Salvation as mankind, unleſs he can withal prove, that the Devils day of Grace and Salvation is not yet paſt, and when he does that, he ſhall hear more from me.

I have inſiſted the longer on this, becauſe it is a ſufficient anſwer to this whole Pamphlet, and

whoever can but carry this in his mind, will eaſily diſcover the Sophiſtry of all the reſt, for if the Devils time be paſt, his condition is equally hopeleſs and deſperate, let the terms of Salvation be what they will.

And ſince our Author has put me in mind of an old Maxim, *Fruſtra fit per plura, quod fieri poteſt per pauciora*, I ſhall not trace the Devil through all his turnings and labyrinths, but taking that account, which he gives of his hope of Salvation from my Principles, and ſuppoſing it at the preſent to be a true account (which as you ſhall hear more afterwards is far from being ſo) ſhall ſhow you what a ſilly Devil this is, and that his Doctrine of ſigns and evidences is much more fooliſh and abſurd, than ever the wildeſt Fanatic Preached to a doubting Soul: we find all his grounds to hope for Salvation put together at the end of this Pamphlet, *p.* 43. *&c.*

As Firſt, *That God is ſo good, that he deſigns and deſires the happineſs of all his Creatures (and therefore mine,)* this I have already anſwered, and that anſwer will anſwer all the reſt.

II. *That Gods will in that deſign is not Arbitrary, having no reaſon but it ſelf, for ſuch a will would deſtroy all the perfections of Gods nature.*

Anſw. But his will is governed by the Laws of Wiſdom and Juſtice and Holineſs, and that will ſerve to condemn bad men and evil ſpirits, and to paſs an irrevocable ſentence on them: and it ſeems our Author thinks, and that very right, that an Arbitrary will, which acts for no other reaſon, but becauſe it will, would give the Devil more hopes of Salvation: for if God have no reaſon to damn the Devil, but

but becauſe he will, it is poſſible he may alter his mind when there is no reaſon, why he ſhould not, and as well ſave, as damn them without any Reaſon.

III. *That Holineſs in the Creature is the reaſon of the determination of his love to any particular perſons.*

Anſw. What comfort is this to the Devil? who is a very wicked and impure Spirit, and therefore cannot expect, that God ſhould love him for this reaſon, if God could love him without Holineſs, he would have more reaſon to hope well.

IV. *That this Holineſs is not an effect of an Omnipotent power, but of powerful Motives and Arguments, (and ſo by the uſe of my free will, I may be Holy if I will.)*

Anſw. If he call this my Principle, it is a very great Calumny, though it is not the firſt lie the Devil has told, but at preſent ſuppoſe it to be true, what powerful Motive can the Devil have to be Holy, when a final and irrevocable ſentence is paſt on him? there can be no Motive to Repentance powerful, without hope of Pardon, and that he has none.

But does our Author imagine it impoſſible for Men or Devils to ſink into ſuch a degenerate ſtate, that the moſt powerful Motives cannot work on them? what does the Apoſtle mean then by *being hardened through the deceitfulneſs of ſin*, having a *reprobate ſenſe*, and *being paſt feeling*, and their *Conſciences ſeared as with a hot iron?* and if men may by repeated acts of ſin grow ſo hard and incurable, what ſhall we think of the Devils? What can powerful Motives do on them? If God would make any Creatures Holy by an Omnipotent and irreſiſtible Grace, there is ſome hope for the Devil, that he might be Holy, when God

pleaſes to make him ſo: but the moſt powerful Arguments will ſignifie nothing to ſuch degenerate Creatures: and ſo far as we can underſtand the nature of Gods judgments from the examples of Scripture (for in executing judgments God reſerves a Soveraignty to himſelf, and puniſhes ſome ſooner and others later, and when men have made themſelves ripe for judgment, defers the execution of it, and *endures with much long-ſuffering the veſſels of wrath fitted for deſtruction*,) yet the moſt uſual Method is to harden thoſe, who have firſt hardened themſelves, and when men ſhut their eyes, and ſtop their ears, and reſiſt all the powerful Methods of his Grace, he gives them up to their wilful blindneſs and impenitency; as an indulgent Father caſts off a Son, who continues obſtinate and incorrigible, after all the moſt probable ways of reclaiming him.

There are a great many, who not without reaſon deny, that we are wholly paſſive in our Converſion, as a man naturally dead is paſſive in his being reſtored to life again, and aſſert, that our natural impotency and inability to good, which we contracted by the fall of *Adam*, is curable by Goſpel Grace, by theſe powerful Motives and Arguments of the Goſpel, and the internal aſſiſtances of the Holy Spirit, which yet do not work irreſiſtibly, but require the concurrence of our endeavours, *we muſt work out our Salvation with fear and trembling, becauſe God works in us both to will and to do according to his own good pleaſure*, as the Apoſtle ſpeaks. But I never in my life yet met with any man, who was not diſtracted, who durſt affirm, that no man could ſo harden himſelf in ſin, as to be incurable by all the Methods of Goſpel Grace; and if men may ſin themſelves into ſuch an incurable ſtate, we have ſome reaſon to think the Devil may and has.

And

And therefore our Author did not obſerve a good decorum, when he brings in the Devil *hoping that he may hereafter govern his life by the Revelations of the Goſpel*, for the Devil ſcorns any ſuch hopes, or he is ſo mean a ſpirited Devil, that many of our Town Hectors will ſcorn him: but I wonder our Author did not conſider, that he has by this ſpoiled one very conſiderable ſign of Grace, which is the *deſire of Grace*, for if the Devil may hope for Grace, which always includes a deſire of Grace, it can give no great comfort to doubting Chriſtians. And by the way, he has ſpoiled another very good ſign of Grace too, when he brings in the Devil going to Conventicles, what recompence he will be able to make the Brethren for taking away two ſuch good ſigns, and thereby ſpoiling ſo many good Sermons, let him conſider. But to proceed. *Fr. Deb.* p. 47.

V. *That though this holineſs be not perfect, yet God will accept it, if ſincere*: This is the current Doctrine of the Goſpel, that God will accept our ſincere but imperfect obedience for the ſake of Chriſt, but what is this to the Devil, who is not concerned in it, as you have already heard; whoſe final doom is paſt, and neither can, nor will be holy? But let all good Chriſtians conſider, whether this be not to expoſe the Goſpel of our Saviour, by making the plain and undeniable Doctrines of it to give as much incouragement to the Devil, as to mankind, and by that goodly medium to prove that they are unſound and falſe, if this be not the Doctrine of the Goſpel, I will burn my Bible, and never Preach more; and if it be, I ſuppoſe, no body will thank M. *Danſon* for this but the Devil, not that he is ſo ſilly, as to hope for Salvation upon theſe terms, but he knows it is the ready way to make men

deſpiſe Holineſs, and thereby bring them under the ſame condemnation with himſelf; for that he is more concerned for, that mankind may be damned with him, than that he may be ſaved with them.

VI. *This acceptance of my ſincere Holineſs I have reaſon to believe and hope for, though I have no promiſe, for,*

VII. *Gods gracious nature obliges him to reward all ſincerely (though imperfectly) good actions. God is merciful to all, whoſe Creator he is, and affords them all poſſible means of Salvation without a Saviour, or any knowledg of one, and accordingly*

VIII. *De Facto*, Abel, Enoch, *and* Abraham, *are ſaved without a Faith in Chriſt, becauſe no man could believe in Chriſt, till he come.*

Anſw. Our Author muſt account for theſe calumnies, and many others, before we part: but for the preſent let us ſuppoſe theſe to be my Principles, and ſee what incouragement they give to the Devil. For though mankind had reaſon to hope for acceptance without any promiſe, or any other aſſurance, than Gods gracious nature, though they might be ſaved without a Saviour, and though *Abel*, *Enoch*, and *Abraham* were, what is this to the Devil, whoſe ſentence of damnation is irrevocable? is there no difference between thoſe who are in a ſtate of probation, and thoſe who are actually condemned? May not a ſervant, who is diligent in his buſineſs, and does the beſt he can, more reaſonably expect to be accepted and rewarded, by a kind and good natured Maſter, without any promiſe from him, than one who for his paſt villanies is already actually condemned to the Gallies, to continue there for his whole life? He who ſees no difference

ference between these two Cases, may give the Devil some hope of Salvation, but in the mean time gives very little to mankind.

IX. *Though God hates me now, yet he may love me hereafter, for Gods love and hatred are not immutable, nor does the immutability of them consist in loving or hating always the same Person, but for the same reason, because they are either good or bad.*

Answ. This is very foolishly represented, and so as to contradict it self; but what he intends in it is certainly true, that though God be unchangeable in his love, yet he does not always love and hate the same individual Persons, but he always loves and hates for the same reason, that is, he always loves good men, and hates the wicked, but what comfort is this to the Devil, whose nature is incurably wicked, and therefore must eternally continue the object of Gods hatred? as you heard above: But then, though Gods love and hatred in it self considered is not immutably fix'd upon particular Persons, upon a supposition that they may change and alter, yet Gods Just and Righteous Decrees of executing judgment upon particular Persons, may be and often are immutable and irreversible; and this is the Devils case, that he is under an irreversible Decree, whereby he is reserved in Chains of Darkness to the judgment of the last day, and this certainly gives him no great hope of Salvation.

X. *God never designed the Glory of Mercy and Justice in saving some and not others, in the permission of his creatures sins.*

Answ. This is such a horrid piece of Knavery, as I thought the Devil himself would have blush'd to be the Author of: for who ever said, that God did not design the

the Glory of his Juſtice in the Damnation of men? Nor the Glory of his Mercy in the Salvation of true Penitent Believers? Who ever ſaid, that God does not permit ſins? Or that he does not ſerve his own Glory by it? And yet our Author has worded it ſo on purpoſe, as to bear this ſenſe, and if this be not the ſenſe of it, it cannot ſerve the Devils turn: whoever underſtands the nature of God, which is infinite goodneſs, or the Goſpel of Chriſt, which makes ſuch Glorious diſcoveries of the Divine Love, can never believe, that God from all eternity did decree to make Angels and Men, and to damn ſome and ſave others, without any reſpect to the good or evil, they ſhould do, for no other reaſon but to Glorifie his Juſtice in the Damnation of ſome, and his Mercy in the Salvation of others, and that he might make a fairer ſhow of Juſtice and Mercy, ſhould not only permit, but decree and by irreſiſtible Methods bring to paſs the fall and ſin of his creatures: But when Men or Angels wilfully apoſtatize from God, it is a glorious act of Juſtice to puniſh the incorrigible, and to ſhew Mercy to the true Penitents, eſpecially in ſuch a ſtupendious way, as by the Incarnation and ſufferings of his Son, and what conſolation does this give to the Devil?

XI. *Though a Saviour was brought into the world after it was about four thouſand years old, yet he was not of abſolute neceſſity, for the only knowledg abſolutely neceſſary to the Purpoſes of Religion (whereof Salvation is not the leaſt) is ſuch a knowledg of Gods nature and will, as is ſufficient to direct our actions and incourage our obedience. And hence,*

XII. *The*

XII. *The wiſdom of God was not diſcovered in ſending a Saviour, if there were no other way of redeeming the world; for wiſdom conſiſts in the choice of the beſt and fitteſt means to attain an end, when there are more ways than one of doing it.*

Anſw. Well, we will at preſent be ſtill ſo good-natured as to grant him all he would have, what then? Suppoſe Chriſt was not abſolutely neceſſary, ſuppoſe there were more ways than one of ſaving ſinners, what comfort is this to the Devil, who is excluded from all ways of Salvation, though there were five hundred more? When a man is already dead of an Ague or a Fever, though an able Doctor ſhould demonſtrate, that there are a thouſand infallible Cures for it, what advantage is this to the dead man, who cannot be recovered to life again?

XIII. *This Saviour being the Eternal Son of God, we may reaſonably conclude, he came upon no leſs deſign than univerſal Goodneſs, for he can have no temptation to partiality, as being equally concerned in the Happineſs of all men, and we cannot imagine, why he ſhould lay a narrower deſign of Love in the Redemption, than in the Creation of Man-kind (all which fits my caſe; the eternal Son of GOD, being my Creator, hath no temptation to partiality, being equally concerned in my Happineſs and mans, as we are his rational Creatures.)*

Anſw. The force of this Argument, if it may be called ſo, conſiſts in this, That there was no difference at all between the caſe of Man-kind and of the Devil; and no more reaſon why God ſhould take pity on fallen Man, than on fallen Angels; and when

our Author has made good that, I ſhall own his conſequence; though this will be a very bold attempt, conſidering how little we know of the Sin and Fall of Angels, or of their condition before or ſince. No Divines hitherto ever argued at this rate, but have rather employed their Wit and their Pens, to ſhew the difference between the ſtate of Men and Angels, and how much more pitiable the Fall of Men was, than the Fall of Angels. As that the Angels were all in actual being, and every one ſinned for himſelf, that they had no Tempter, but their own Pride, or whatever other Luſt it was, that occaſioned their Fall, that they had a great Perfection of Knowledge, *&c.* whereas there was but one Man and Woman in the world, that were actually in the Tranſgreſſion, and they were tempted by the Devil, and cheated by him, which makes their caſe vaſtly different from that of the fallen Angels. Though our Author quite miſtakes the deſign of my Argument, if it may be called mine (for I propoſe it in my firſt Diſcourſe only as an inſtance of a probable way of arguing from the Perſon of Chriſt, in imitation of their Scheme of Divinity, which is founded on a pretended Acquaintance with Chriſts Perſon, with no other deſign, than to ſhew them how much ſafer it is to adhere to the plain Revelations of the Goſpel, than to indulge our ſelves in ſuch uncertain reaſonings) the intention of which was not to prove that Chriſt muſt be the Redeemer of all thoſe whoſe Creator he is, but that, ſince we ſee by his appearing in the world in our nature, that he looked upon the condition of fallen Man ſo pitiable, that he came to redeem them, we have reaſon to believe, that he came upon a deſign of univerſal Love and Goodneſs to Mankind;

kind; becauſe the caſe of all mankind is equally pittiable, and he being the Creator of all, is equally concerned for the happineſs of all.

XIV. The ſum of this Paragraph which is too long to be tranſcribed, and ſhall be particularly accounted for hereafter, is this, that I make a Saviour wholly uſeleſs now he is come, that whatever according to my Principles Chriſt has done, might have been done without him; now this is no more than what we have met with already, for what if men might have been ſaved without Chriſt, how does this prove that the Devils may be ſaved, who are out of all capacity of Salvation?

XV. *That whoever was or ſhall be juſtified, were and ſhall be juſtified without any Righteouſneſs at all:* if this indeed were true, it would give great comfort to the Devil, as it does at this day to many Fanatics, but ſure I never ſaid ſo; yet I affirm, that God accepts of a ſincere though imperfect obedience, and he learnedly proves, that Sincerity is no Righteouſneſs at all; well then I hope they will never charge me again with Preaching up juſtification by our own Righteouſneſs, for if Sincerity be no Righteouſneſs at all, it is not worth quarreling about; but till he can prove, that the Devil is, or may be ſincere, I know not what comfort it is to the Devil; For though *Sincerity be no Righteouſneſs at all*, I am ſure many Fanatics (and our Author brings in the Devil in perſonating a Fanatic) do as much abhor the teſt of ſincerity, and care as little for hearing of ſincere obedience, as of perfect Righteouſneſs.

XVI. *A Saviour is the leſs needful becauſe Gods juſtice is not natural, though his mercy is, and the fears of ſinful men (and ſo of Angels) of Gods juſtice are but the workings of heated fancy, and Religious diſtraction.*

Anſw. This is every word falſe and if it were true, is nothing to the purpoſe; for if juſtice were not natural to God, yet if he has decreed the eternal Damnation of Devils and bad men, it comes much to one, as to this caſe, and then let them forbear fearing and trembling too if they can.

XVII. How our Author quarrels at my Notion of Faith in Chriſt, which is ſuch a belief of the Revelations of the Goſpel, as governs our lives and actions; and makes the Devil take comfort in this, that he already believes all the Articles of Faith, and ſo *his Faith is of the ſame kind with mine*, and he hopes in time, that he may govern his life by them alſo, can any Chriſtian hear this with patience? We muſt not believe the Articles of the Chriſtian Faith, for fear of having ſuch a Faith, as the Devil has: But does the Devil believe all the Articles of Faith? Does he belive that God will forgive his ſins, and beſtow on him eternal Happineſs? Then he is a perfect Fanatic in his Faith, for he believes without any Reaſon, unleſs our Author can ſhow, that the Goſpel promiſes of forgiveneſs of ſin and eternal life, which are two great Articles of our Faith, do as much belong to the Devil as to men: and I am ſure without the belief theſe, the belief of all the other Articles of our Creed can, neither better his life, nor adminiſter any comfort to him.

XVIII. *The*

XVIII. The laſt ground of the Devils hope of Salvation is the *nature of our Union to Chriſt by Faith, which is not myſtical, that is, analogical to a natural Union between Vine and Branches, nor therefore are we paſſive in the reception of Grace to believe and live accordingly: but a Mediator is only a Miniſter of Grace,* i. e. *one who by powerful Motives perſuades us to be gracious, (come by Grace as we can) and ſo it is not impoſſible, but I may get Grace, though I be not United to Chriſt.* Now if all this were true, it is only a repetition of what was ſaid in his Fourth ground of hope, and there you may find the anſwer: but he proceeds. *The Union made by Faith, is Political, conſiſting in a belief of Chriſts Revelations, (which I have already)* though you have now heard, that he neither has, nor can have that Faith; *and government of our actions, (which I am in hopes of in time, for Chriſt is the Miniſter of this Grace, by propoſing powerful arguments to it)* this has been already anſwered, and if he have no more to ſay for himſelf, he is like to be a Devil ſtill: but we may obſerve how hard the Devil is put to it to make out his evidences, ſometimes he hopes he may be ſaved without being United to Chriſt, and ſometimes he begins to hope that he is United to Chriſt in part already, and may be perfectly United to him hereafter.

Thus you ſee, that though we liberally grant M. *Danſon*, whatever he asks, and ſuffer him to repreſent my Principles juſt as he pleaſes, which, as he repreſents them, are ſo unlike to mine, that I ſhould never have known them, had he not ſaid ſo, yet no ſuch thing can follow, as he pretends, that the Devil has the ſame grounds to hope for Salvation, that Mankind

has. But indeed this is not M. *Danſons* talent, to reaſon and argue, and draw conſequences, he knows much better, how to *imitate* the Devil, than to *defend* him, lies and ſlanders and miſrepreſentations are the beſt weapons he has, and therefore having got rid of the *Devil*, I ſhall now come to *Danſon*, and take him to task for that abuſe and cheat he has put upon his credulous Readers, and that great injury he has done to me in perverting my words, and ſenſe. And to make this as ſhort and uſeful as I can, I ſhall reduce it to certain Heads, which may offer ſome occaſion for profitable diſcourſe.

First then, one great artifice of our Authors is to repreſent me, as attributing that knowledg wholly to the Light of Nature, and the works of Creation and Providence, which I expreſly aſcribe to *Revelation* alſo, as the moſt certain and infallible means of knowing the nature and will of God, this we had one inſtance of in the very beginning concerning Gods goodneſs to all his Creatures, which he often repeats without the leaſt mention of Revelation. Thus *p.* 29. *The Light of Nature aſſures ſinners, that God is ſo good, that he hath a natural love for all good men, and will not fail to reward them, though he never made them a promiſe.* Knowledg of Chriſt, *p.* 42. 43. as he cites the place, though whoever looks there ſhall find no ſuch thing, that laſt Clauſe, *though he never made them a promiſe*, being his own addition, though Printed in a different Character as my words. Thus *p.* 10. *The Light of Nature and the works of Creation and Providence aſſure us, that God is ſo Holy that he hath a natural love for good men, and will not fail to reward them, and had Chriſt never appeared in the world, yet we had reaſon to believe, that God is thus good and holy and merci-*

merciful —— *The Appearance of Chriſt did not firſt diſcover the Nature of* GOD *to us; but confirms us in the belief of what we had learn'd before from Nature*, pag. 42, 43. *GOD is as ready to pardon the worſt of Men, (and why not the worſt of Angels?) when they return to their Duty, as a kind Father is to receive an humble and penitent Prodigal.* pag. 43. Now any one who reads this, might conclude, that I very much ſlight the Revelations of the Goſpel, and reſolve all our Faith into the Light of Nature, and therefore to diſcover the groſs Knavery of this, (for I know not what gentler term to give it) I ſhall tranſcribe that whole Paragraph, which runs thus: *Friend. Deb.* p. 8.

"The Light of Nature and the Works of Crea- *Know of Chr.*
" tion and Providence, and *thoſe manifold Revelati-* p. 42. Ed. I.
" *ons* GOD *hath made of himſelf to the world, eſpe-* p. 29. Ed. II.
" *cially that laſt and moſt perfect Revelation by* JE-
" *SUS CHRIST our Lord*, aſſure us, that God
" is infinite in all Perfections, that he is ſo power-
" ful, that he can do whatever he pleaſes; ſo wiſe,
" that he knows how to order every thing for the
" beſt; ſo good, that he deſires and deſigns the hap-
" pineſs of all his Creatures, according to the capa-
" city of their natures; ſo holy, that he hath a na-
" tural Love for all good men, and will not fail
" to reward them, but hates all ſin and wicked-
" neſs, and will as certainly puniſh all obſtinate and
" incorrigible Sinners; but yet that he is very pa-
" tient and long-ſuffering towards the worſt of men,
" and uſeth various methods of Kindneſs and Seve-
" rity to reclaim them, and is as ready to pardon
" them, when they return to their Duty, as a kind
" Father is to receive an humble and penitent Pro-
" digal:

" digal : *Theſe Properties of* GOD *are plainly re-*
" *vealed in the Scripture*, without any further Ac-
" quaintance with the Perſon of Chriſt (that is, without reaſoning from a pretended Acquaintance with the Perſon of Chriſt, which is Dr. *Owen*'s way of diſcovering thoſe Goſpel-Myſteries, which cannot be learn'd from Revelation only, againſt which this whole Diſcourſe was levelled, and which you may ſee fully ſtated and explained in *pag.* 38. of my Defence, but to proceed,) " and had Chriſt never
" appeared in the world, yet we had reaſon to be-
" lieve, that GOD is thus wiſe and good and ho-
" ly and merciful, *becauſe not only the works of Cre-*
" *ation and Providence, but the Word of* GOD *aſ-*
" *ſures us, that he is ſo :* The appearance of Chriſt
" did not firſt diſcover the nature of GOD to us,
" but only gave us a greater Expreſſion of Gods
" Goodneſs, than ever we had before; confirms us
" in the belief of what we had learn'd before from
" Nature *and Revelation*, juſt as his Reſurrection,
" which is an ocular demonſtration of another Life,
" confirms us in the belief of that bleſſed Immor-
" tality he had promiſed, and yet we could not
" have learned this neither from the Perſon of
" CHRIST, had he not told us for what ends
" he came into the World; as will appear more
" anon.

Where the Reader may obſerve, that all thoſe Expreſſions which refer to Revelation, and are here printed in a different Character, are every where left out by our Author, though they were the very next in courſe, and he was forced to break off in the middle of a Sentence, to avoid them, which could not be done by miſtake, but out of a bad deſign to repre-

repreſent me as no Friend to Revelations; and thoſe words (*why not the worſt of Angels*) which are Printed as mine, and are not, though he has given notice of the miſtake among the *Errata*: yet now knowing the man ſo well, I have reaſon to think it was done upon a deſign; for he knew very well few of his Readers would conſult the *Errata*, and it had been no great matter to have Corrected that fault with a Pen in ſuch a Pamphlet.

And now I dare venture this Paragraph with any man in his wits: for does not the Light of Nature and the works of Creation and Providence aſſure us, that God is Good and Merciful and Holy, *&c.* And does not Revelation give us a more perfect diſcovery of the nature and will of God, than Nature does? and is it any diſparagement to the Revelations made by Chriſt, to ſay, that the world did underſtand ſomething of God before Chriſts appearance, though not ſo perfectly and certainly as we now do? Muſt we then deny, that the *Heathens* or *Jews* knew any thing of God or of another world, for fear of making Chriſt uſeleſs, who, notwithſtanding what the world knew before, is ſaid to make known God to us, to *Reveal* him to us in S. *Johns* Phraſe, and *to bring life and immortality to light by the Goſpel?*

And yet *p.* 9. he quarrels at my notion of a natural Faith, that is a belief (or aſſent, as I expreſly call it in the ſame place) of thoſe principles of Religion, which are diſcoverable by the Light of Nature, *as that God is, and that he is a rewarder of them that diligently ſeek him*, which was the Faith of *Enoch* and *Abel*: now let this be ſcience or opinion, or what he pleaſes to call it, I deſire our Author to tell me,

how he will prove the being of God, but by Natural or Moral Arguments. I ſuppoſe he is ſo wiſe, as to prove the being of God from Scripture, though we muſt firſt believe the being of a God, before we can believe the Scriptures to be the word of God, or prove any thing from their Authority: and S. *Paul* proves the being of God from his works, *The inviſible things of God from the Creation of the world are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead, ſo that they are without excuſe.* *Rom.* i. 20. The ſame Arguments the Apoſtle uſes *Acts* xvii. 24. *&c.* and *Acts* xiv. 17. *Nevertheleſs he left not himſelf without witneſs, in that he did good, and gave us rain from Heaven and fruitful ſeaſons, filling our hearts with food and gladneſs.*

What then is my fault? is it that I ſay, that the belief of the being and Providence of God are *the firſt Principles of all Religion?* And will our Author deny that they are ſo? let him then name what is before them: or that I aſſert, that *God required no more of thoſe good men, who had no other particular Revelations of his will*? and will he ſay, that God required they ſhould believe more than he had revealed to them? or can he prove that they had any more particular Revelations from God? It is not impoſſible but they might have, conſidering how familiarly God was pleaſed to converſe with good men in thoſe days: but there is no more recorded, and the Author to the *Hebrews*, when he deſignedly gives an account of the Faith of theſe good men, whereby they were accepted by God, takes notice of no more, and therefore is as obnoxtious to the peeviſh cenſures of our Author, as my ſelf.

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To the ſame purpoſe he alledges another Paſſage of my Book, *p.* 21. *That the only Knowledge neceſſary to the purpoſes of Religion is ſuch a Knowledge of Gods Nature and Will, as is ſufficient to direct our actions and encourage our obedience.* [Knowledge of Chriſt, *pag.* 33.] by which he would inſinuate, that I make nothing more neceſſary to Religion, than a natural Knowledge of Gods Nature and Will. Let us then conſult the place, where we have theſe words: "The reſult of all is this, "that God is the laſt and higheſt object of Reli-"gious and ſaving Knowledge, *i. e.* that the only "Knowledge neceſſary to the purpoſes of Religion "is ſuch a Knowledge of Gods Nature and Will, "as is ſufficient to direct our actions and encou-"rage our obedience; and whereas God was for-"merly known by the Light of Nature, *&c.* Now "the only true *Medium* of knowing God is the "Knowledge of Chriſt, who came into the World "to declare God to us. So that I expreſly aſſert, that we muſt now fetch the Knowledge of Gods Nature and Will, which compriſes the whole of Religion, from that perfect Revelation which Chriſt hath made.

To the ſame purpoſe he quarrels with me, *p.* 13. for ſaying, that *when God choſe the poſterity of* Abraham *to be his peculiar people, he did not deſign to exclude the reſt of the world from his Care and Providence, and all poſſible means of Salvation.* The Interpretation of which he ſays, is this, That *the Gentiles before the Preaching of the Goſpel, as well as ſince, had all poſſible means of Salvation*, and that as he elſewhere expreſſes it, *without a Saviour.* God

deliver me from ſuch Commentators, who cannot underſtand the difference between not being excluded from all poſſible means of Salvation, and having all poſſible means of Salvation. As if I ſhould ſay, that M. *Danſon* is not free from all the ſigns and ſuſpicions of Knavery in writing his Debate; and others ſhould expound this, that he has all the ſigns and ſuſpicions of Knavery: He who has any one poſſible means of Salvation, is not excluded from all, and yet cannot truly be ſaid to have all, when he has but one.

Another Exception of the like nature is, that I ſay, *No man could believe in Chriſt till he came, that is, could not believe any thing upon his Authority, which is the true notion of believing in him.* Now pray what is the fault of this Propoſition? Does not the Goſpel repreſent believing in Chriſt, by believing his Divine Authority, that he came from God and declared the will of God to the world, which infers a belief of the whole Goſpel? And could any man do this, before Chriſt came, and preached in Perſon, and confirmed his Authority, by thoſe many Miracles, which he wrought? But our Author, for Satan and he are all one, cannot *underſtand why they could not* do this, (that is, believe upon Chriſts Authority before he came to preach) *if he was the eternal Son of* GOD, *by whom the world was made. For then he was præexiſtent, and being* GOD, *they that lived before he came in the fleſh wanted not the* Ratio formalis *of Divine Faith, the Authority of* GOD *revealing:* pag. 24. And this he is ſo fond of, becauſe it contains ſo foul an inſinuation, that I deny the God-

Know of Chr. p.242.Ed. I. p.172.Ed.II.

Godhead of our Saviour, that he repeats it again in his POSTSCRIPT. But it is very happy, that Malice is blind and fooliſh: Is there no difference then between conſidering Chriſt as the eternal Son of God, and conſidering him as the Meſſias, who was Incarnate in time, and came to Preach the glad tidings of Salvation to us? No difference between Gods ſpeaking to the Fathers by the Prophets, and his ſpeaking to us in theſe laſt days by his Son? *Heb.* i. 1. No difference between believing in God, and believing in Chriſt, though our Saviour makes a difference between them, *ye believe in God, believe alſo in me*, John xiv. 1. All the Propheſies of the Old Teſtament go in the name of *God*, not of *Chriſt*: and though believing in God contain a Virtual belief in the Λόγος or eternal word, and in the Holy Ghoſt alſo, as being All one God; yet will any man ſay, that this is any where in Scripture called believing in *Chriſt*? I perceive now, who a late Author meant by his *Uncatechized Upſtarts*, for had our Author ever learnt his Catechiſm, we cannot imagine but he muſt have had more wit.

Thus *p.* 21. he quarrels that I ſay, *that God in former ages attempted various ways for the recovery of mankind, but with little ſucceſs; at laſt God ſent his own Jeſus Chriſt our Lord to be the great Shepherd and Biſhop of Souls, to ſeek and to ſave that which was loſt*, p. 89. *God hath now committed unto Chriſt all the ſecret purpoſes of his Counſel concerning the Salvation of mankind, which were concealed from ages*, *p.* 30. Certainly our Author is mad or poſſeſſed,

that he ſhould quarrel at ſuch great truths as theſe are, which are ſo evident to every one who has read the Bible.

Did not God uſe various Methods for the recovery of mankind before the appearance of Chriſt in the world? What ſignified then his Methods of judgment and ſeverity, of clemency and mercy? all the apparitions of Angels, the giving of the Law, and exhortations of the Prophets? And had all this that ſucceſs which might have been expected? Did not the world, even the *Jewiſh* Church, continue very wicked? Does not God complain of the unfruitfulneſs of his Vineyard? Iſaiah v. *what could have been done more to my Vineyard, that I have not done to it*: Did not God in theſe laſt days ſend his Son into the world? has not he made a more perfect Revelation of Gods will, than ever the world had before? Has he not diſcovered thoſe Myſteries which were concealed from ages? Does not S. *John* tell us? *That no man hath ſeen God at any time, the only begotten Son, which is in the boſom of the Father, he hath revealed him*, John i. 18. Does not our Saviour himſelf tell us, *All things are delivered unto me of my Father, no man knoweth the Son but the Father, neither knoweth any man the Father but the Son, and he, to whomſoever the Son will reveal him*, Matth. xi. 27. And muſt Chriſtians be forced to prove to Chriſtians, that our Saviour Chriſt hath diſcovered thoſe ſecret Counſels of God concerning the Salvation of mankind, which the world was not acquainted with before? And yet nothing will ſatisfie our Author, unleſs

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we will acknowledg that, which is contrary to the expreſs Teſtimony of Scripture, and to the Records of all former ages, *viz*, that the world was as well acquainted with the Goſpel before our Saviour Preached it, as we are ſince; for thus he argues, *I underſtand you not unleſs you mean, that the knowledge of a Saviour was concealed from the world till Chriſt came in the fleſh, and the reaſon of that concealment was becauſe the knowledg of a Saviour was not abſolutely neceſſary to the purpoſes of Religion (whereof eternal Salvation was not the leaſt conſiderable) and if the knowledg of a Saviour was not abſolutely neceſſary, then not a Saviour himſelf; for he gives Salvation by giving the knowledg of Salvation, and it is eternal life to know Jeſus Chriſt. And if the world were ſaved for ſo long a time without a Saviour, why may it not for the remainder of its duration, be it more or leſs?* If our Author would but accuſtom himſelf to read whole Sentences, he could never talk at this extravagant rate: Thoſe very places he alludes to, would have convinced him of his miſtake: for not to take notice, that *giving knowledg of Salvation*, Luke i. 77. does not refer to Chriſt but to *John* the Baptiſt, who was to prepare the way for Chriſt by *giving knowledg of Salvation to his people*, the next Verſes would have ſatisfied him, what ſtate the world was in before the appearing of Chriſt. *Through the tender mercy of our God, whereby the day-ſpring from on high hath viſited us, to give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet into the way of peace*; and that

that other place, *John* xvii. 3. *This is life eternal to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent*, plainly ſpeaks of ſuch a knowledg of Chriſt, as was conſequent to his being *ſent*, to his coming into the world: this is that knowledg, which Chriſt gave them, and which they had not before. *For I have given to them the words which thou gaveſt me, and they have received them, and have known truly that I came out from thee, and have believed that thou didſt ſend me*, v. 8.

But to make this diſcourſe as uſeful as may be, I ſhall briefly ſtate this matter, and conſider what the condition of mankind was in the ſeveral ages of the world before the Incarnation of our Saviour, with reſpect to their acceptance with God, and hopes of a better life.

Firſt then, I lay this down as the foundation of all, That ever ſince the fall, God was reconciled to man only in Chriſt; in that promiſed Seed of the Woman, that in due time ſhould break the Serpents head; and therefore he is ſaid to be *the Lamb ſlain from the foundation of the world*, Revel. xiii. 8. Not only with reſpect to the decree of God, but to the extent and merit of his Sacrifice. For Chriſt is the head of all mankind who are ſaved; as *Adam* was the head of all men, who deſcend from him by carnal generation, ſo is Chriſt the head of the new and ſpiritual birth, that is, of all good men in all ages of the world, who are all United into one Church and one Body.

Secondly,

Secondly, the knowledge of Chriſt in former Ages was more or leſs obſcure according to the different Revelations, which God made to the World, as it muſt neceſſarily be. It was but little that *Adam* underſtood from that promiſe, *The ſeed of the woman ſhall break the Serpents head*; nor could that promiſe made to *Abraham*, *In thy ſeed ſhall all the nations of the earth be bleſſed*, inſtruct him, who this ſeed was, or what he ſhould do, or by what means he ſhould bleſs the world, as I ſhewed particularly in my firſt Diſcourſe, to which I ſhall refer my Reader. The promiſe made to *David* of a great Prince, that ſhould come of his Race, and ſit upon his Throne, and thoſe other magnificent deſcriptions of the Kingdom of the Meſſias by the Prophets, betrayed the Jews into an expectation of a temporal Prince, which was the reaſon, why they rejected Chriſt when he came. And though the Propheſies of *Iſaiah* and *Daniel* concerning the Sufferings of the Meſſiah ſeem very plain to *us*, now the event has expounded them; yet it is as evident, that the Jews did not underſtand them; and muſt we be forced now, to pleaſe Mr. *Danſon*, to ſay, that *Adam* and *Enoch* and *Abraham*, and the whole Jewiſh Nation did underſtand, that their promiſed Meſſiah was to be no leſs Perſon than a God incarnate, that he was to live in a mean condition, to preach the Goſpel, to ſuffer Death upon the Croſs, to riſe again from the dead, and aſcend up into Heaven, there to intercede for us, and that we are to be ſaved by a fiducial relyance and recumbency on the Merits and Righteouſneſs of his Life and Death? truly I would do ſomething to gain his favour, but I cannot renounce my ſenſes, and aſſert that to be, which is ſo plain never was. I believe, that the true Light of the Goſpel never ſhone upon the World, till the *day-ſpring from on high viſited us*: but

P. 248. Ed. 1.
P. 173. Ed. 2.

this is no hindrance to Gods accepting and rewarding good men for the ſake of Chriſt; for why may not God accept us for reaſons which at preſent he thinks fit to conceal from us? The vertue of Chriſts death to procure our pardon and reward, does not depend upon our knowing, but Gods accepting it, and why may not God, if he pleaſes, accept it unknown to us?

Thirdly, the terms and conditions of Salvation were always the ſame, *viz.* ſuch a ſincere and hearty Faith as governs our lives and actions. The objects of this Faith alter according to the different degrees of revelation: The belief of the being and providence of God was all that could be required of thoſe, who had no more revealed to them, but every new revelation God made, enlarged the objects of their Faith, till it grew up to the perfection of the Goſpel Revelation: and now our Faith in Chriſt, whereby we are juſtified, is of the ſame kind with the Faith of *Abel* and *Enoch* and *Abraham*, but enlarged and perfected by a more perfect revelation: as thoſe good men believed whatever diſcoveries God made to them, and governed their lives accordingly; ſo muſt we believe all the Revelations Chriſt hath made to us of the Will of God, and the way to Salvation, and govern our lives by them, and this is the *righteouſneſs of Faith*, as I have at large proved in the *Knowledge of Chriſt*, pag. 252. &c.

Were the only condition of our juſtification a fiducial reliance and recumbency on Chriſt, a rowling and reſting our Souls on him, and a fancyful application of his Merits and Righteouſneſs to our ſelves; theſe good men could never have been ſaved by Chriſt, becauſe this requires a particular knowledge of what Chriſt was to do and ſuffer, which they had not; but ſuch

ſuch a Faith in God, as teaches us to love and ſerve him, is of the ſame kind with the Chriſtian Faith whereby we are now juſtified, ſuch a Faith in Chriſt, as makes us obedient to the Goſpel.

This our Adverſaries are very ſenſible of, and therefore nothing will ſerve them but to aſſert, that *Abraham* and other good men before Chriſt had an explicite knowledge of Chriſt, and were ſaved by reſting on Chriſt for Salvation, as they hope to be; but it is evident, that this is falſe, and therefore it is as evident, that their notion of Juſtification is falſe; or elſe they muſt ſay, that theſe good men were not ſaved by Chriſt.

Fourthly, the evidence theſe good men had of their acceptance with God did vary alſo, according to the different Diſpenſations they were under: that natural knowledge we have of God from the natural impreſſions on our minds, or from the works of Creation and Providence, give us ſome aſſurance of Gods love to good men, and of his readineſs to pardon and reward thoſe who are ſincere Worſhippers of him; but this knowledge is not certain, as that which is founded upon an expreſs promiſe, confirmed by our Saviour Chriſt himſelf: the arguments from Nature without the help of Revelation are ſufficient to incline honeſt minds, though they are not without all poſſibility of a miſtake; as it was in the belief of a future ſtate, we ſee Mankind did generally agree in it, though the evidence was not ſo great, but that it needed a farther confirmation: and therefore notwithſtanding that evidence the World had of it, yet Chriſt is ſaid to have *brought life and immortality to light by the Goſpel*; becauſe he has given us ſuch aſſurance of it, as the World never had in former Ages.

And therefore till the appearance of Chriſt in the World, God gave them ſome additional confirmation

of his acceptance of good men, above what the light of Nature afforded, as the frequent apparitions of Angels, who poſſibly might make ſome greater diſcoveries to them, than are recorded; and the peculiar expreſſions of his goodneſs to *Abraham*, *Iſaac*, and *Jacob*, and to all their Poſterity for their ſakes; all the promiſes of the Law of *Moſes*, which though according to the letter were but temporal, yet were deſigned to typifie and repreſent ſpiritual and future bleſſings, and were underſtood ſo by good men.

And ſince God for wiſe reaſons reſerved to himſelf, was pleaſed to make but an imperfect Revelation to theſe good men, he accepted alſo of a more imperfect obedience, than the Goſpel of our Saviour requires of us, according to our Saviours known Rule, *To whom much is given, of them ſhall be much required.* And ſince God was pleaſed to accept of good men for the ſake of a Saviour, whom they did not know with a diſtinct and explicite knowledge, and to accept of meaner attainments, when they wanted thoſe powerful motives and aſſiſtances, which were neceſſary to raiſe them to the Evangelical Heights of Goodneſs, it brings it to ſuch an equal balance, that we cannot ſay, that God was wanting to theſe good men.

But yet fifthly, it was neceſſary that Chriſt ſhould actually come into the World, and ſuffer and dye, becauſe theſe good men were accepted upon account of that atonement, which Chriſt was to make in the fulneſs of time for the ſins of men; and it was becoming the Divine Wiſdom and Goodneſs, that the World ſhould have a more perfect Revelation of the Will of God, than till then it had. We may obſerve, that God communicated the knowledge of himſelf to the World by ſeveral ſteps and gradations, as we inſtruct Children proportionably to their age and capacity; and the

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time, when our Saviour appeared, is called the *Fulneſs of time*, as if it were the ripe and manly Age of the World, and fitted for that perfect Diſpenſation of the Goſpel. But for what reaſons ſoever God deferred the coming of our Saviour for ſo long a time, it is ſufficiently evident, what advantages we now enjoy by the publication of the Goſpel: That we have a greater confirmation of our Faith, more perfect rules of life, more perſwaſive arguments, and more powerful aſſiſtances of the holy Spirit; and if we be not better than other men, all our counterfeit and hypocritical relyances on Chriſt will avail us nothing: which I would deſire our *Debate*-Writer to conſider, who has not yet attained to the moral honeſty of a Heathen; as may appear from his whole Pamphlet, which is nothing elſe but a malicious deſign to pervert my words or ſenſe; but I ſhall at preſent only ſet down one Paragraph, which needs no other confutation, than what has been already ſaid: for thus he makes the Devil to argue (which is a true Fanatick trick to lay all their faults, lyes, and calumnies upon the Devil.) *Is not this to make Chriſt uſeleſs, and to reduce Religion to its firſt natural ſtate, when you make no other duty neceſſary to happineſs, than what the light of Nature ſuggeſts, and no other ground needful to the hopes of it, than the goodneſs of God, which had been known as fully (as now it is) if Chriſt had never appeared in the World?*

But this is enough to ſhew, how impiouſly I am traduced by this Author, as aſſerting, that good men were not ſaved by Chriſt till he came, and that we may ſtill be ſaved by the guidance of the Light of Nature without ſupernatural Revelation, nay as he would inſinuate, *That every man ſhall be ſaved by the Law or Sect which he profeſſeth, ſo he be diligent to frame his life according to that Law and the Light of Nature.*

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For ſo he brings in the Devil charging me with contradicting *the Church of England* in this, and I profeſs I could never have thought that any one but the Devil would have invented ſuch a charge againſt me.

But ſecondly his next charge is, that I make Chriſt wholly uſeleſs, becauſe I will not aſſert, that God could not have found out any other poſſible way for the Salvation of mankind, but only by Chriſt; now though I do not think this Author a fit perſon to diſpute with, (for there are two ſorts of men who will never underſtand better; *great Fools and great Knaves*) and becauſe I perceive our Author is of the Devils mind, rather to be accounted a Knave than a Fool, (let him have his choice) yet for the ſatisfaction of more teachable minds, I ſhall briefly repreſent the difference between us.

Fr. Debate. p. 12.

Theſe men found the neceſſity of ſatisfaction upon ſuch a natural vindictive juſtice, as makes it impoſſible that Gods anger ſhould be diverted from Sinners without the interpoſing of a propitiation; and becauſe this anger and revenge in God is infinite like himſelf, therefore there muſt be an infinite Sacrifice to appeaſe it, and that can be no other than the eternal Son of God incarnate, or made Man, who muſt dye to ſatisfie a natural and unappeaſable revenge and fury. This makes a repreſentation of a good and Merciful God, too like that which ſome do of the Devil; and I do not wonder, that Mr. *Danſon*'s Devil pleads for it, ſince it is ſo natural to draw the Picture of God like our ſelves; and it repreſents the Juſtice of God not to be the juſtice of a wiſe Governour, which muſt always ſerve a publick good, and puniſhes for no other reaſon; but more to reſemble a private revenge, which gluts it ſelf with blood, as I phraſed it in my firſt Book, but retracted it for the harſhneſs of the expreſ-

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ſion in my ſecond, though our Author is ſo ingenuous, as to repeat it again in this Pamphlet.

This is ſuch an account of the end of Chriſts death, as the Scripture no where gives, as is incredible in it ſelf and irreconcileable with the other perfections of the Divine Nature: the Scripture has aſſured us, *that Chriſt died for our ſins*, that *he died for us*, that *he is a propitiation for the ſins of the whole world*, that *we are reconciled to God by the death of his ſon*, that *his blood is the blood of the Covenant*, that he *hath redeemed his Church with his own blood*, and hath purchaſed and ratified the New Teſtament in his blood, and ſeveral ſuch expreſſions we meet with, but we are not ſo expreſly told, wherein the vertue of Chriſts death conſiſts, how it makes an atonement for our ſins, and I ſhould rather gueſs at five hundred reaſons, than pitch upon this, that the Beloved Son of God, who was infinitely dear to his Father, even when he hung upon the Croſs, ſhould dye on purpoſe to ſatisfie a revenge, which would be ſatisfied with no meaner Sacrifice.

We may underſtand how the death of Chriſt ſatisfied the juſtice of God conſidered as the wiſe and holy Governour of the World; as it ſecured the Authority of his Laws and the Glory of his Government, and vindicated the Holineſs of his Nature that God may now forgive Sin without injuring any of his Attributes, or giving any encouragement to Sinners to continue wicked, which ſeems to be the proper ſatisfaction of a governing juſtice; but wherein ſoever the Nature of this Atonement conſiſts, it is ſufficient to us to know, that God accepts of the death of Chriſt, as an Atonement for our ſins, which ſeals to us the pardon of our ſins, and the promiſe of eternal happineſs upon the conditions of Faith and Repentance and a new life.

And does it become ſuch ſilly Creatures as we are to limit infinite Wiſdom, and to aſſert, that God could not poſſibly have found out any other way for the Redemption of Mankind? let thoſe ſay ſo, who dare pretend to comprehend infinite Wiſdom; for without an infinite Underſtanding, none can tell what is poſſible to an infinite Mind.

But does this make Chriſt uſeleſs, or argue, that we may be ſaved without him, now God has pitched upon this way for the Salvation of ſinners, becauſe it is poſſible God might have choſe ſome other way of Salvation? When God has rejected all other ways, and choſe one, that one becomes abſolutely neceſſary, as if there were no other poſſible way; for we muſt be ſaved in ſuch a way as God has appointed, not in ſuch ways as God *might* have appointed, but has not. This is a ſufficient anſwer to thoſe ſeveral quotations out of my Book againſt the ſatisfaction of a natural-vindictive juſtice and revenge, and he who would ſee more of it, may find it in my Defence, *pag.* 523, *&c.*

And though our Author has played his old tricks in his quotations, I ſhall only take notice of that repreſentation he has made of this Doctrine, *pag.* 47. *A Saviour is the leſs needful, becauſe Gods Juſtice is not natural, though his Mercy is, and the fears of ſinful men (and ſo of Angels) of Gods Juſtice are but the workings of a heated fancy, and religious diſtraction.* But where did I ever affirm, that Juſtice is not as natural to God, as Holineſs and Goodneſs? Indeed I reject ſuch a notion of a vindictive Juſtice, as impoſes a neceſſity of nature upon God to puniſh the leaſt ſin with eternal miſeries without an atonement and propitiation; but ſtill I acknowledge, that God is an irreconcileable enemy to all wickedneſs, and that he will certainly puniſh all incorrigible ſinners, that the atone-

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ment of Chriſt himſelf cannot reconcile him to bad men, while they continue ſo; and therefore that he is as naturally juſt as he is holy: and where did I ever affirm, *That the fears of ſinful men of Gods Juſtice are but the workings of a heated fancy, and religious diſtraction?* The place he refers to he tranſcribes, *p.* 42. *The workings of the Law, the amazing terrors of Gods wrath, the raging deſpair of damned Spirits, are the workings of a heated fancy, and religious diſtraction:* which he quotes from *pag.* 95. *Of Knowledge of Chriſt.* Let us then turn to the place, and behold our Authors moſt ſhameful diſhoneſty. I was there diſcourſing of the method of a ſinners recovery by Chriſt, and add theſe words: "If our Faith in Chriſt have reformed "our lives, and rectified the temper and diſpoſition of "our minds, and made us ſincere lovers of God "and goodneſs, though we are not acquainted with "theſe artificial methods of repentance; have not felt "the workings of the Law, nor the amazing terrors of "Gods wrath, nor the raging deſpair of damned Spi-"rits, and then all on a ſudden (as if we had never heard "of any ſuch thing before) have had Chriſt offered to "us to be our Saviour, and heard the wooings and be-"ſeechings of Chriſt to accept him, and upon this have "made a formal contract and eſpouſal with Chriſt, "and *ſuch like workings of a heated fancy, and a reli-"gious diſtraction* (which you ſee does not refer to the workings of the Law, and the terrors of Gods wrath, but to what immediately goes before, which is all the work of fancy) though our converſion be not "managed with ſo much art and method, and by ſo "many ſteps and gradations, we are never the worſe "Chriſtians for want of it, &c.

Now can any man from theſe words honeſtly accuſe me of aſſerting, that ſinners ought not to be afraid of

Gods Juſtice, becauſe I ſay, that if men be really converted, as they may be, without feeling thoſe amazing terrors, they are never the worſe Chriſtians for it: whereas my Adverſaries aſſert, that let a man be never ſo holy in his life, he is an unregenerate man, unleſs he has firſt been under the Law, and a ſpirit of bondage, as they ſpeak, and ready to run mad with deſpair.

Thirdly, at the ſame rate he proves, that I make Chriſt uſeleſs now he is come; becauſe I deny the imputation of Chriſts perſonal Righteouſneſs to us, as the formal cauſe of our Juſtification; that I deny, that Chriſt was ſuch a ſurety for Saints, as acts wholly in our ſtead, that whatever he did and ſuffered is accounted as done and ſuffered by us, and that he is not ſuch a Mediator, as performs all the conditions of the Covenant for us, and leaves nothing for us to do, but to cleave to the Perſon of Chriſt, and apply his perſonal Righteouſneſs to our ſelves. The ſum of which charge is, that Chriſt is wholly uſeleſs, if he have left any thing for us to do in order to our Salvation: and ſo far I acknowledge I do make Chriſt uſeleſs; for I believe, that notwithſtanding all that Chriſt hath done and ſuffered, no man ſhall be ſaved by him, but upon the condition of ſuch a ſincere Faith as changes and renews his nature, and governs his life and actions.

I ſhall not go to diſpute theſe matters now with *T. Danſon*, for that is not his Talent; I have already ſufficiently explained and vindicated theſe notions in my *Defence*, in Anſwer to Dr. *Owen* and Mr. *Ferguſon*, and there, whoever pleaſes may find an Anſwer to whatever this Whifler has ſuggeſted, and a great deal more, *p.* 120, *&c. p.* 459, *&c. p.* 488.

His laſt accuſation is concerning the Nature of our Union to Chriſt and the influences of Grace derived from Chriſt, where he talks like a Man, who neither

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underſtands me, nor himſelf; and the truth is, as he ſays well, it was a diſparagement to *Domitian* to catch Flies: and therefore to rid my hands of ſuch an idle employment, and yet to do right to my ſelf and a good cauſe, I ſhall give the World once more a ſhort abſtract of the Doctrine of my firſt Book, which I drew up in the firſt Chapter of my *Defence*, and ſhall reprint it here, for the ſake of thoſe who will read ſuch a ſhort Pamphlet as this, but will not look into a bigger Book.

See the Doctrine of our Union to Chriſt fully handled in Defence and Cont. Ch. 3. p. 399.

A Short Account of the Deſign and Doctrine of the Diſcourſe concerning the Knowledge of Chriſt, &c. Taken out of the Defence and Continuation. Ch. I. p. 15.

THE Deſign I propoſed to my ſelf in that Diſcourſe, was to reconcile that Love and Honour and Adoration, Truſt and Affiance, which all Chriſtians owe to their Lord and Saviour, with the neceſſity of obeying his Laws, and being conformed to his Example; that eſteem and reverence we owe to the Perſon of Chriſt, with a reverence for his Laws; that no man might expect to be ſaved by Chriſt, though he be infinitely gracious and compaſſionate, and inherit all the boundleſs Perfections of the Deity, without the practice of an univerſal Righteouſneſs. And therefore I ſhowed that all thoſe Conſiderations which did naturally reſult from the contemplation of the Perſon of Chriſt, as he is the Eternal Son of God, who was made Man, and ſent into the World to accompliſh the work of our Redemption, did neceſſarily engage

Chap. 2.

us to obey his Laws, but gave us no encouragement to expect any thing more from him upon his Perſonal account, than what he hath promiſed in his Goſpel.

"This (I obſerved) was a plain demonſtration of "Gods love to Mankind, that he ſent ſo great and "ſo dear a Perſon as his only begotten Son, to ſave "Sinners: ——No man can doubt of Gods good will "to Sinners, who ſees the Son of God cloathed with "our fleſh, and dying as a ſacrifice for our ſins; and this "gives relief to our guilty fears, and encourages us to re-"trieve our paſt follies by new Obedience. No man will return to his Duty without ſome hope of Pardon and Forgiveneſs for his paſt ſins; and the proper uſe of Gods love in ſending Chriſt into the World, is to conquer our obſtinacy, and to encourage our Hopes.

Thus the greatneſs of Chriſts Perſon gives great Reverence and Authority to his Goſpel, and an inviolable Sanction to his Laws, as the Apoſtle argues; *If the word ſpoken by Angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of Reward, how ſhall we eſcape if we neglect ſo great ſalvation, which at firſt began to be ſpoken by the Lord,* 2 Heb. 1, 2, 3.

And this gives great Authority to his Example, and lays forcible obligations on us to imitate him, who was not only our Saviour but God incarnate.

"And this aſſures us of the infinite value of his Sa-"crifice, and of the power of his Interceſſion: God "cannot but be pleaſed, when his own Son undertakes "to be a Ranſom, and to make Atonement for Sin-"ners, which is ſo great a vindication of Gods Domi-"nion and Soveraignty, of the authority of his Laws, "and the wiſdom and juſtice of his Providence, that "he may ſecurely pardon humble and penitent ſinners "without reproaching any of his Attributes; and we

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"can deſire no greater ſecurity for the performance of "this Goſpel-Covenant, than that it was ſealed with "the blood of the Son of God.

And this is a great encouragement to return to God, when we have ſuch a powerful Advocate and Mediator to intercede for us.

"But then we muſt expect no more from Chriſt, "upon account of his perſonal Excellencies and Perfe-"ctions, than what he hath promiſed in his Goſpel. "Chriſt is the object of our Faith and Hope, only as "he is our Saviour; and he is our Saviour in no other "ſenſe, than as he is our Mediator; and he mediates "for us as our Prieſt, that is, in vertue of that Cove-"nant, which he hath ſealed with his blood; and "therefore we have no reaſon to expect any thing "from the Perſon of Chriſt which is not contained in "his Covenant, much leſs, which contradicts it; for "that would be, in effect, *to renounce his Mediation,* "*and to truſt to the goodneſs of his Nature.*

Chriſt will in his own Perſon accompliſh all thoſe Promiſes he hath made, whether they concern the preſent aſſiſtances of his Grace, or his Providence and Protection in this World, or the future rewards of the next: but we muſt learn what Chriſt will do for us, and upon what terms, not from the boundleſs Perfections and Excellencies of his Perſon, but from the Declarations of the Goſpel, though the conſideration of his Perſon, who he is, and how he lived, and what he taught, may convince any man, that he will be a Saviour to none but thoſe who live in the practiſe of that Righteouſneſs, of which he was a Preacher and Example.

Now to ſilence the clamors of ſome men, who upbraided thoſe Preachers who ſpent their greateſt zeal in expounding the Laws of Chriſt, and in preſſing men by

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all the Motives and Arguments of the Goſpel (the Sacrifice and Mediation of Chriſt, the neceſſity of a good Life to make men happy hereafter, and the many great advantages of Holineſs here, &c.) to the practice of an univerſal Righteouſneſs; I ſay, to ſilence the clamors of thoſe, who upbraided ſuch Preachers with not *preaching Chriſt*, I conſidered in the next place, what it is to *know Chriſt*, and ſo conſequently, what it is to *preach Him*; and the ſum of it was this, That to know Chriſt, is to be acquainted with that Revelation which Chriſt hath made of Gods will to the World: For as in former Ages God made himſelf known by the light of Nature, and the works of Creation and Providence, and thoſe partial and occaſional Revelations of his Will, which he made to good men; now in theſe laſt days he hath ſent his Son into the World, to declare his Will to us: And therefore the only uſeful knowledge is to underſtand thoſe Revelations, which Chriſt hath made of Gods Will, the neceſſary conſequence of which is, that he, who expounds the Laws and Doctrine of the Goſpel, does in the moſt proper ſenſe preach Chriſt, as *Philip* is ſaid to preach Chriſt to the *Samaritans*, *Act.*8.5. which in *ver.*12. is called, *Preaching the things concerning the Kingdom of God, and the Name of Jeſus Chriſt*; that is, the whole Doctrine of the Goſpel.

Diſcourſe of the Knowledge of Chriſt, Chap. 3.

The whole Chriſtian Religion is the Knowledge of Chriſt, and the Laws of Righteouſneſs, and the Motives to Obedience as principal a part as any, becauſe this was the ultimate deſign of Chriſts coming into the World to reform mens lives, and to prepare them for the happineſs of the next World, by transforming them into a Divine Nature: All that Chriſt did and ſuffered, was only in order to this end; and then we underſtand all thoſe Myſteries of the Incarnation, and Death,

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and Interceſſion of Chriſt, as much as is neceſſary to the purpoſes of Religion, when we underſtand what obligations they lay on us to a holy Life, and feel their power and virtue in renewing and ſanctifying our minds.

In the next place I obſerved, that the foundation of the greateſt and moſt dangerous miſtakes, was laid in a wrong notion of our *Union to Chriſt*, of which ſome men diſcourſe in ſuch uncouth and Cabbaliſtical terms, as no body can underſtand, and therefore I endeavoured to ſtate the true notion of our Union to Chriſt, and Communion with him. *Chap. 4.*

And the ſum of it is this, that thoſe Metaphors which deſcribe our union to Chriſt, do primarily refer to the Chriſtian Church, not to every individual Chriſtian; as Chriſt is the Head, and the Church or whole Society of Chriſtians his Body; a Huſband, and the Church his Spouſe; a Shepherd, and the Church his Flock; a Rock, whereon his Church is built; the chief corner Stone, and the Church a holy Temple.

But as for particular Chriſtians, their Union to Chriſt is by means of their Union to the Chriſtian Church: that is, no man can be united to Chriſt, till he be a Chriſtian; and no man is in the Scripture account a Chriſtian, till he make a publick profeſſion of his Faith, and be ſolemnly admitted into the Chriſtian Church, which is the Body of Chriſt, for which he died, and to which all the Promiſes of the Goſpel are made.

A ſecret and private Faith in Chriſt is not ordinarily enough to make any man a Chriſtian; but Faith in the Heart, and the Confeſſion of the Mouth are both neceſſary: *Rom.* 10. 9, 10. Chriſt himſelf hath appointed the publick Sacrament of our Initiation, and our Church teaches her Children, that in their Baptiſm (which

(which is their ſolemn admiſſion into the Chriſtian Church) *They are made Members of Chriſt, the Children of God, and the Inheritors of the Kingdom of Heaven.*

But I have abundantly confirmed this Notion in my former Diſcourſe, and thoſe who would be more fully ſatisfied in it, may have recourſe thither. The next thing to be conſidered is, what is the true nature of this Union betwixt Chriſt and his Church, and the moſt general and comprehenſive notion is, that it is a Political, not a natural Union: the Union between Chriſt and his Church conſiſts in their mutual Relations to each other; now thoſe Relations whereby the Scripture repreſents this Union, ſignifie Power and Authority on Chriſts part, and Inferiority and Subjection in the Church: Chriſt is the Head and Huſband, which ſignifies Rule and Government; and the Church is his Spouſe and Body; and therefore as the Wife is ſubject to the Huſband, and the Body to the Head, ſo the Church muſt be ſubject to Chriſt; and the like may be ſaid of all thoſe other Relations, whereby this Union is deſcribed.

Only when I call it a Political Union, you muſt not imagine, that it is only ſuch an external Relation, as is between a Prince and his Subjects; becauſe Chriſt is a ſpiritual King, and his Authority reaches to the Heart and Spirit, which no Humane Power can: no man is in a proper ſence a Subject of Chriſts Kingdom, but he who governs his Heart and Spirit, as well as his external Actions, by the Laws of the Goſpel; and though an external and viſible profeſſion of the Goſpel entitles men to an external Communion with the Chriſtian Church, becauſe the external Government of the Church is committed to men, who cannot diſcern hearts and thoughts; yet whoever does not heartily

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obey Chriſt, is not really united to him; for the ſubjection of the Mind and Spirit is the principal thing which denominates us the Subjects of a ſpiritual King: and therefore this may be called a Spiritual-Political Union, which principally reſpects the Subjection of our Minds and Spirits to Chriſt, and does neceſſarily include a participation of the ſame nature with him, and a mutual and reciprocal love: It is a Political Union becauſe it conſiſts in the Authority and Government of Chriſt as a Head and Husband, and in the Subjection and Obedience of the Church, as his Body and Spouſe: and it is Spiritual, becauſe the Authority of Chriſt does not only teach our outward Actions, as the Government of Earthly Princes does, but extends it ſelf to our Minds and Spirits: and if you will put it into other words, our Union to Chriſt conſiſts in a hearty belief of his Revelations, in obedience to his Laws, and ſubjection to his Authority, this makes us the Church the Temple of God, wherein he dwells, as he formerly did in the Temple at *Jeruſalem*; this is that which the Scripture calls having Fellowſhip and Communion with God and Chriſt, which ſignifies being of that Society, which puts us into a peculiar relation to God, that God is our Father, and we his Children; that Chriſt is our Head and Husband, our Lord and Maſter, we his Diſciples and Followers, his Spouſe and his Body: this entitles us to his Merits and Righteouſneſs, to his peculiar Care and Providence, to the Influences of his Grace, to the Power of his Interceſſion, to all thoſe bleſſings, which he hath purchaſed for, and promiſed to his Church.

Now beſides that this Notion is plain and intelligible, and very aptly agrees with all thoſe Metaphors and Forms of Speech, whereby the Scripture repreſents our Union to Chriſt, there are theſe two great

advantages we gain by it: first that this is a plain demonstration of the evil and danger of Schism, a sin which very few men have any sense of in these days; for if our Union to Christ as our Head, necessarily requires our Union to the Christian Church, which is his Body, then to divide from the Christian Church, or any true and sound part of it, does not only make a Rent in the Body of Christ, which is a very great evil, but divides us from Christ; as a Member, which is separated from the Body, is separated from the Head too: this makes the Sentence of Excommunication so dreadful, because it cuts us off from the Body of *Christ*; and this Sentence every Schismatick executes upon himself, and that more infallibly too than Church-Governours can; for they may be mistaken in the Justice of the Cause, and may separate those from the external Communion of the Church, who are spiritually united to Christ; and then their Sentence is reverst by a superior Tribunal: But whoever causlesly separates from the Christian Church, or any part of it, does infallibly divide himself from Christ, unless it be through such invincible mistakes, as may mitigate the crime, and plead his excuse; for Schism is a work of the flesh, the effect of Pride, and Passion, or Interest, or some other carnal Lust; and it concerns those men, who make so light of Schism, to consider, how they expect to be saved by Christ, who is only the Saviour of the Body, when they have divided themselves from his Body, and are no longer any part or member of it.

A second advantage, which we gain by this notion, is this, that it gives a plain account of the necessity of Holiness and Obedience to entitle us to the Merits of Christ, and Justification by him, and to all those Promises, which Christ hath made to his Body and Members;

Members; whoever is in Chriſt, and united to him, ſhall certainly be ſaved by him; for he is the Saviour of the Body; and our Juſtification is not owing to our own Merits and Deſerts, but to the Merits of Chriſt, for whoſe ſake alone, God hath promiſed to juſtifie and reward thoſe, who are united to him; but ſince our Union to Chriſt conſiſts in the ſubjection of our Souls and Bodies to him, Holineſs and Obedience is as neceſſary a condition of our Juſtification by Chriſt, as it is eſſential to our Union to him: We cannot be juſtified by Chriſt, till we are united to him, and we are not united to him, till we obey him: this gives the glory of all to Chriſt, becauſe we are juſtified for his ſake, by vertue of our Union to him, and yet vindicates the neceſſity of a holy Life, becauſe this is eſſential to our Union to Chriſt.

And this is the ſum of whatever I aſſerted concerning the neceſſity of Good Works to our Juſtification; not that they can merit any thing of God, but that they are the neceſſary conditions of the Covenant of Grace, which was purchaſed and ſealed by the blood of Chriſt; or in other words, that they are neceſſary to our Union with Chriſt, and thereby to give us an intereſt in all thoſe Promiſes of Pardon and Grace, and Eternal Life, which Chriſt hath made to his Church. The Righteouſneſs of Chriſt is our Righteouſneſs, when we ſpeak of the Foundation of the Covenant, by which we are accepted; but if we ſpeak of the terms of the Covenant, then we muſt have a Righteouſneſs of our own, not to merit Juſtification or Eternal Life, but to entitle us to the Grace and Mercy of the New Covenant, or which is all one, to unite us to Chriſt, by whom and for whoſe ſake we are juſtified: to ſay, that Obedience to the Laws of the Goſpel, a new Nature, and Holineſs of Life, are the ne-

ceſſary conditions of our Juſtification by Chriſt, and to ſay, that they are eſſential to our Union to Chriſt, by whom we are juſtified, are different forms of Speech, but ſignifie the ſame thing; becauſe Chriſt juſtifies none but thoſe who are united to him, and none are united to him but by Faith and Obedience; and ſo *è converſo*, thoſe who believe and obey the Goſpel are in ſo doing united to Chriſt, and they, and none elſe, ſhall be juſtified by him: which gives a plain account, how the Virtue and Merit of all is due to Chriſt, becauſe we are juſtified by our relation to him; and explains the meaning of thoſe Phraſes of *receiving Chriſt, and coming to him for Life and Salvation, and believing in him*; which ſignifies our being united to him by a ſincere Faith and Obedience, which is neceſſarily required of all thoſe who would be juſtified by him.

In the laſt Chapter I give a ſhort account of the nature of Chriſts love to us, and of our love to Chriſt, that no man might miſtake the love of Chriſt for a fond and eaſie paſſion, nor think to pleaſe him with ſome heats and raptures of Fancy, inſtead of the ſubſtantial Returns of Duty and Obedience: the ſum of which in ſhort is this; that Chriſt expreſſed a wonderful and ſtupendious Love in dying for us, eſpecially in dying for us while we were his Enemies; upon which account the Scripture every where magnifies the love of Chriſt: but though this were the greateſt, yet it is not the only expreſſion of his love, but he manifeſts the ſame good will in all the methods of his Grace and Providence: he is an eaſie and gentle Governor, who rules with the natural tenderneſs and compaſſion of a Shepherd, a Huſband, a Head, a Friend: He pities our weakneſſes and infirmities, and is ready to help and ſuccour us; he is now aſcended up to Heaven, where

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he perſonally intercedes for us, and with his own hand diſpenſes all thoſe Bleſſings to us, which we want, and pray for in his Name. And he who loved Sinners ſo as to die for them, muſt needs take pleaſure in good men, and dwell with them as one Friend dwells with another, *Joh.* 14. 21, 23. Chriſt will in a more ſpecial manner be preſent with ſuch good men, who are careful in all things to obey him, and will give very ſenſible demonſtrations of his preſence with them, *will manifeſt himſelf unto them, and make his abode with them.*

And now in return to this, we muſt conſider that Chriſt is our Superiour, our Lord, and Maſter, and therefore our love to Chriſt muſt not expreſs it ſelf in a fond and familiar paſſion, ſuch as we have for our Friends and Equals, but in a great Reverence and Devotion. Superiours muſt be treated with Honour and Reſpect, and therefore our love to our Parents and Superiours in the Fifth Commandment is called *Honour*; and the ſame religious Affection to God, which is ſometimes called Love, is at other times called Fear, which ſignifies a *Reverential Love*, or a Love of Honour, Reverence, and Devotion: and therefore the external expreſſions of our love to our Saviour are as various, as the expreſſions of Honour, and muſt bear ſome reſpect to the nature and condition of the Perſon, and that relation we ſtand in to him: Chriſt being the only begotten Son of God, we muſt have regard to the Greatneſs and Excellency of his Perſon: Since he became Man, and died for us, we muſt admire and praiſe his Goodneſs: He being our Mediator and Advocate, we muſt truſt and confide in him, and expect the returns of our Prayers, and all other Bleſſings from the prevalency of his Interceſſion: He being our Prophet and Law-giver, we muſt expreſs our Love to him

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in a belief of his Goſpel, and a ſincere Obedience to his Laws; as Chriſt requires of his Diſciples, *If you love me, keep my Commandments:* And when we conſider our Saviour as our *Guide and Example*, the trueſt expreſſion of our Love and Honour is *to imitate him, to live as he lived in the World:* And that which perfects our Love, is an undaunted courage and reſolution in profeſſing the Faith of Chriſt, whatever dangers and miſeries it may expoſe us to in this World: *For there is no fear in love, but perfect love caſteth out fear.* Theſe are the proper expreſſions of our love to Chriſt, which are ſummarily comprehended in believing his Goſpel, and obeying it; for to be a true Lover of Chriſt, ſignifies neither more nor leſs, than to be a good Chriſtian.

This is a faithful account of the Deſign and Doctrine of my Book, which hath raiſed ſo much noiſe and clamour, and hath ſharpned the Pens and Tongues of ſo many againſt me; but it is a vain attempt to think to out-face the Sun; theſe are ſuch bright and glorious Truths as will out-ſhine all the New Lights of preſent or former Ages, and command belief from all honeſt and inquiſitive Minds, by their own natural Evidence.

The Doctrines which I deſignedly oppoſed in that Diſcourſe, are ſuch as contradict theſe great Truths, or at leaſt ſuch, as I apprehended to do ſo, either expreſly, or in their immediate conſequences; and becauſe this is the principal thing which has anger'd ſo many men, whoſe Cauſe and Reputation are concerned in the quarrel, I ſhall give ſome brief account, what thoſe Doctrines are, and in what ſence I reject them, which I hope may ſilence thoſe ſcandalous Reports, as if I had ſtruck at the very Foundations of Chriſtianity.

And firſt whereas I obſerved, that to know Chriſt, ſignifies the belief and knowledge of thoſe Revelations which

which Chriſt hath made to the World, which includes whatever he hath revealed to us concerning his own Perſon, Natures, Mediation, and the whole Will of God concerning our Salvation, which muſt be learnt from the expreſs Declarations of the Goſpel, not from ſome fanciful and imaginary conſequences, which is a very unſafe way in matters of pure Revelation; Doctor *Owen* hath advanced an *Acquaintance with the Perſon of Chriſt*, as the only Medium of ſaving knowledge; that is, when we have from the Goſpel learnt, who Chriſt is, what he hath done and ſuffered for us; when we have learnt thoſe things which concern his *Perſon*, *Offices*, and *Work*, we may then give free ſcope to our fancies, and draw ſuch concluſions, as are no where expreſly contained in Scripture, or could not poſſibly have been learnt from Scripture, at leaſt not *clearly and ſavingly*, without ſuch an Acquaintance with the Perſon of Chriſt, that is, without reaſoning and drawing concluſions from what Chriſt hath done and ſuffered. Theſe concluſions muſt be formed into artificial Theories and Schemes of Religion, and then theſe are the great Goſpel-Myſteries, and the only ſaving knowledge of Chriſt: and thoſe men only preach Chriſt, who fill peoples heads with ſuch choice Speculations, as they have learnt from this Acquaintance with Chriſt.

I thought there was very great reaſon to oppoſe this Principle, which gave ſuch boundleſs ſcope to mens fancies, and allowed every man to frame and mold a Religion according to his own humour; and was the more confirmed in this, when I obſerved what ſtrange Myſteries the Doctor himſelf had learn'd from this Acquaintance with Chriſt, which I am ſure without this, he could never have learnt either from Scripture or Reaſon; I gave ſeveral inſtances of this nature out of his

his own Writings, which ſhall be made good in due time; at preſent I muſt obſerve what Doctrines I there reject, and in what ſence.

I rejected ſuch a notion of Gods Juſtice, as repreſents him as fierce and ſavage as the worſt of beings; ſuch a notion of Juſtice as diſparages the Satisfaction of Chriſt, as if the whole deſign of it were to gratifie Revenge, and to appeaſe a furious and mercileſs Deity; which notion at firſt frighted *Socinus* out of his Wits, and made him rather chuſe to deny the ſatisfaction of Chriſt, than to believe any thing ſo unworthy of God; though thanks be to God, that we need do neither.

I reject ſuch a notion of Juſtice, as diſparages the Wiſdom of God in the contrivance of our Redemption by Jeſus Chriſt: for if it were abſolutely neceſſary for God to puniſh ſin, and there were no other Perſon in the World fit or able to bear the puniſhment of ſin, and to make expiation for it, but only Chriſt, there was required no great Wiſdom to make the choice.

I reject ſuch a notion of the Mercy and Patience of God, as repreſents it to be the effect only of the ſatisfaction of Revenge, which is like the tameneſs of an angry man, when his paſſion is over, which is an unworthy conceit of the infinite Love and Goodneſs of the Divine Nature.

I reject ſuch a notion of Mercy, as repreſents God to be fond and eaſie to Sinners, while they continue ſo; and I think ſuch a notion of Juſtice and Mercy very unworthy of God, which repreſents him more concerned to puniſh Sin, than to reform it: And is it not hard, that a man muſt be ſcandalized with denying the ſatisfaction of Chriſt, and blaſpheming God, meerly for rejecting ſuch doctrines, as are injurious to the Satisfaction of Chriſt, and when they are purſued to their

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juſt and natural conſequences, are down-right blaſphemy againſt God: this is a certain way to prevent the confutation of ſuch Doctrines, for you cannot confute them without diſcovering their blaſphemy, and whoever does ſo, ſhall himſelf be charged as a Blaſphemer.

But to proceed, I reject ſuch a notion of our Union to the Perſon of Chriſt, as is unintelligible, ſuch as the Great Patrons of it cannot explain, nor any one elſe underſtand; for ſince all our hopes of Salvation depend upon our Union to Chriſt, I can by no means think, that this is ſuch a Myſtery, as ſurpaſſes humane knowledge; for that on which the happineſs of all men depends, ought in reaſon to be ſo plain, that it may be underſtood by all. *Chap. 4. Sect. 2.*

I reject ſuch a notion of our Union to the Perſon of Chriſt, as intitles us to all the Perſonal Excellencies, Fulneſs, Beauty, and to the Perſonal Righteouſneſs of Chriſt, as much as Marriage intitles a Woman to her Husbands Eſtate: that whatever Chriſt hath done and ſuffered is as much reckoned ours, when we are united to him, as if we had done and ſuffered the ſame things our ſelves; and that upon this account we are juſtified only by the Righteouſneſs of Chriſt, without reſpect to any inherent Righteouſneſs in our ſelves.

Now I reject this, becauſe no Union can thus intitle us to Chriſts perſonal Excellencies and Righteouſneſs, but ſuch a natural Union as makes Chriſt and Believers *One Perſon*, that they are *Chriſted with Chriſt*, which is an abſurd and dangerous Hereſie; but neither our Marriage to Chriſt, nor his being our Surety, or Mediator, can effect this; for whatever Union there may be between the Perſon of Chriſt and the Perſons of Believers, while their Perſons remain diſtinct, their Properties and Qualifications and Righteouſneſs muſt be conſidered as diſtinct too; and though we may re-

ceive great advantage by what Chriſt hath done and ſuffered, yet it cannot be reckoned ours, in that ſtrict notion, as if it had been done by us: and there is a vaſt difference between theſe two notions; for the firſt only makes the Righteouſneſs of Chriſt the meritorious cauſe of our Pardon and Reward, which makes it neceſſary to have a Righteouſneſs of our own to entitle us to theſe Bleſſings; but the ſecond makes the Righteouſneſs of Chriſt our Perſonal Righteouſneſs, which deſtroys the neceſſity of any inherent Righteouſneſs in our ſelves; but of this more hereafter.

I reject ſuch a notion of our Union to Chriſt, whereby bad men may be, nay muſt be united to Chriſt, while they continue in their ſins: for if it once be granted (as it muſt be granted, if we believe the Goſpel) that our Union to Chriſt gives us an actual intereſt in all his Promiſes, ſuch as Pardon of Sin, and Eternal Life; it is eaſie to obſerve how this overthrows the whole Deſign of the Goſpel; if a bad man, while he continues ſo, may be united to Chriſt; for then he is a Son of God, and an Heir of Everlaſting Life; and what becomes then of all thoſe Goſpel-Threatnings, which denounce *the wrath of God againſt all unrighteouſneſs and ungodlineſs of men?* When Chriſt tells us, *That he who breaks the leaſt of his Commandments, ſhall be called leaſt in the Kingdom of Heaven; that except our righteouſneſs exceed the righteouſneſs of the Scribes and Phariſees, we ſhall in no wiſe enter into the Kingdom of Heaven.* And when S. *Paul* tells us, *The works of the fleſh are manifeſt, which are theſe, Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Hereſies, Envyings, Murders, Drunkenneſs, Revellings, and ſuch like, of the which I tell you before, as I have alſo told you in time*

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paſt, that they which do ſuch things ſhall not inherit the Kingdom of God, Gal. v. 19, 20, 21. I ſay, muſt theſe and ſuch like places, which ſo expreſſly denounce the wrath of God againſt all wickedneſs and impieties, be expounded with this limitation, that this ſhall be the portion of ſuch men, unleſs they be united to Chriſt, and thereby ſheltered from the wrath of God, as a Wife under covert is ſecured from all Arreſts at Law? But as ſoon as any man hath got into Chriſt, let him be what he will, he is redeemed from the curſe of the Law, and made an Heir of Eternal Life: And does not this effectually evacuate all the Threatnings of the Goſpel, and ſet up the Perſon of Chriſt, as a Refuge and Sanctuary for the Ungodly, and make the Grace of Chriſts Perſon a Diſpenſation from his own Laws and Threatnings? I am ſure the Apoſtle underſtood not this limitation, as is plain from what he adds, *verſ.* 24. *And they that are Chriſts have crucified the fleſh, with the affections and luſts.* And in *Rom.* 8. 1. *There is no condemnation to them which are in Chriſt Jeſus*; and that we might not miſtake him, he expreſſly tells us, whom he means, *who walk not after the fleſh, but after the Spirit.* This is eſſential to our Union to Chriſt, and to entitle us to the Grace of the Goſpel.

And it is not enough to ſay, that Chriſt will ſave none, but thoſe who do live very holy lives, becauſe there is no reaſon for this ſaying: for if men are united to Chriſt before they are holy, their very Union to Chriſt gives them a title to eternal Life, and this can never be reconciled with the antecedent neceſſity of Holineſs, which the Goſpel inculcates, not only to qualifie us for actual Salvation, but to give us a right to it: and therefore I had good reaſon to reject this notion of Union, unleſs I would renounce the whole Goſpel.

I reject such a notion of Union, as makes it impossible for any man to know, either how to get into Christ, or whether he be in Christ or not; and I think every man, who values the salvation of his soul, or the peace and comfort of his own mind, hath reason to reject this too.

I reject such a notion of Sanctification, as makes it impossible to distinguish a sanctified from an unsanctified state.

I reject such a notion of Christs love to us as represents it too like a fond and foolish passion, as respects the very Person, without regard to any Qualifications in him, whether he be a fit object of love or not, which is so great an imperfection in humane love, that I cannot imagine it to be the perfection of a Divine Love.

And I reject such a notion of the immutability of Christs love, as sin it self cannot alter, which is contrary to all the Declarations of his Gospel, and inconsistent with the Holiness and Purity of his Nature.

I reject such a notion of our love to Christ, as excludes all respect to the infinite love of Christ, and those numerous Benefits we receive by him; which the Scripture assigns as the true reason of our love to Christ.

I reject such a notion of love to Christ, as excludes all regard to our own Happiness and Salvation by him, and must make us contented to be damned, and eternally separated from him; which is not only impossible to humane Nature, but contrary to the Principles of Christianity.

I reject such a notion of our love to Christ, as opposes our Love to Christ to our Duty and Obedience to him, which is the most proper and natural expression of our love of him; such a love as consists only in some flights of fancy and imagination, in admiring

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and valuing the *Perſon of Jeſus Chriſt*, and in preferring him above all Legal Righteouſneſs, and blameleſneſs of Converſation, and Duties upon Conviction; and in uſing all Duties and Ordinances only to *have us over to Chriſt*, for Righteouſneſs and Salvation, and whatever we need; for this is no better than to ſet up the *Perſon* of Chriſt in oppoſition to his *Laws and Religion*.

This is a ſhort and plain account of all the material Doctrines of my Book, and I dare appeal to any man of common honeſty, whether theſe Principles give as much hope of Salvation to the Devils as to Mankind, whether they make Chriſt and his Goſpel uſeleſs, and whether our Author be not a great Artiſt at miſrepreſenting the plaineſt Truths, which are ſo plain, that no man of an ordinary underſtanding could miſtake their meaning: and that he ſhould do this after I had cleared my notions from popular miſtakes, and ſilenced thoſe clamors which were raiſed againſt my firſt Diſcourſe in my *Defence and Continuation*, without taking the leaſt notice of any thing I had there ſaid. I could have given many more inſtances of his foul play, had I not ſtudied a ſhort Anſwer. I have let paſs his ſcurrilous reflections and unjuſt inſinuations of Socinianiſm, as either unworthy of any notice, or already ſufficiently baffled in my *Defence*: when he pretends to argue, it is ſo very childiſh, that I thought it as ridiculous an attempt to anſwer it, as it would be very gravely to confute *Tom Thumb*, or *merry Andree*, or a *Town Lampoon*; and though the moſt proper return to ſuch perſons, is to laugh them out of countenance, yet I confeſs, I am not in a laughing humour; for it is a ſad conſideration to all ſober Chriſtians, that the holy Religion of our Saviour ſhould be treated with ſuch ſcurrility, that every thing that is ſacred and ſe-

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rious, ſhould be turned into ridicule, to make ſport for Atheiſts and Buffoons, that one who pretends to be a Reformer of the Reformation, to be got much above the low and beggarly Diſpenſation of the Church of *England*, ſhould bring the Devil upon the Stage diſputing about Religion, which if it were no more, is as great a ſcorn as can be put upon it. And now ſure there is no need for me to chaſtiſe ſuch an Offender; if his own Brethren be ſuch tender conſcienced men, as they pretend, they cannot but correct ſuch an affront offered to God, and ſuch injuſtice to man; for lying and ſlandering, and burleſquing Religion are certainly much greater impieties, than wearing a Surplice, or uſing a ſober Form of Prayer.

FINIS.